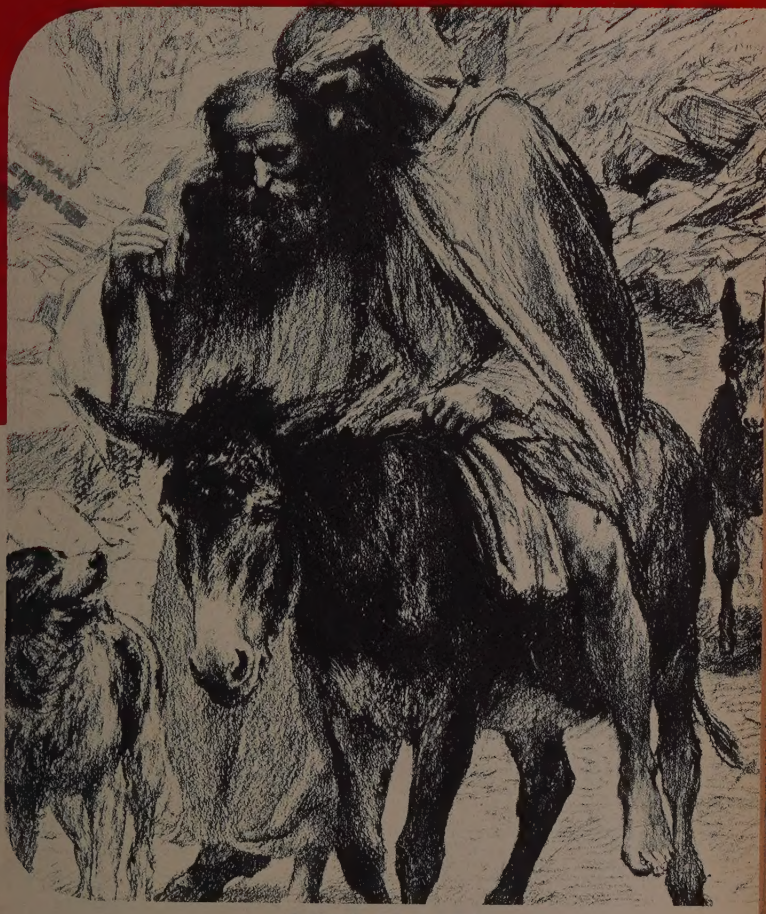
The LUTHERAN



GOOD SAMARITAN

Which was a neighbor to him who fell among thieves?

Vol. 40, No. 41

JULY 9, 1958

Temper

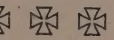
SOME WIRE HANGERS had been placed in reserve at the end of a closet shelf. In a hurry to keep an appointment, I reached for one on which to hang a dress I had just ironed.

Taking hold of it, I pulled it to one side, then to the other, backward and forward, but it would not come loose. Neither would the next one, nor the next. Finally my temper flared and I gave a hanger one quick pull. Down came all the hangers, hitting my arms as they fell about the floor!

As I PICKED up the hangers one by one, I thought of how long it was taking me to do it. It would have been much faster to lift all the hangers from the shelf and remove one—but my sudden flare of temper had made things end quite differently.

Every once in a while, I picture myself with the hangers tumbling on me. At the same time I wonder how often failure to control an emotion, even for a moment, causes an uncontrollable avalanche of trouble to tumble down upon us?

—KATHERINE BENION



The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Ordass is ousted

A gaunt, gray-haired churchman, his face drawn and lined as the result of a long struggle with Communist leaders in Hungary, lost another round in his battle for religious freedom last month. Bishop Lajos Ordass, head of the Hungarian Lutherans' Southern District, was asked by the Church Council of his district to resign from office. The church had recently been under heavy pressure from the Kadar government to take action against its bishop.

The council acted because the government stated that it had never accepted the resignation of Laszlo Dezsery as bishop and that Bishop Ordass could not legally act as bishop. Dezsery had replaced Bishop Ordass when the latter was jailed by the Reds. Dezsery left office in October, 1956, at the time of the abortive anti-Communist uprising in Hungary. Bishop Ordass was then elected by the church assembly.

Government recognition had been given to Dr. Ordass in negotiations conducted with him on church-state affairs. He was last summer permitted to attend the Lutheran World Federation Assembly in Minneapolis. He is vice president of the LWF.

Reds take full control

Bishop Ordass' conflict with the Reds began more than ten years ago, through his insistence on the right of the church to conduct its affairs without government interference. In 1948 he was arrested by police in the middle of the night, jailed for 20 months on charges of currency manipulation. Released from prison, he remained under restrictions until 1956. At the intervention of LWF officials, including Dr. Franklin Clark Fry, the government then agreed to restudy his case. In September, 1956, the Hungarian Su-

BISHOP ORDASS as he preached opening sermon at Minneapolis LWF Assembly

preme Court "in the absence of any crime committed" gave him a clean slate.

News reports from Hungary said the church council had asked Dezsery to take over the bishopric, but that he did not want the job. He has been employed as a radio commentator. The council then named the Rev. Emil Korean, dean of the Budapest district, as acting bishop.

Although the Kadar regime had promised in January, 1957, that it would permit full freedom for all churches in Hungary, the action against Bishop Ordass removed the last obstacle to complete government control of the churches. Leaders of the Hungarian Reformed Church, the nation's largest Protestant body, who opposed the government had been removed from office earlier this year. The head of the Roman Catholic Church, Cardinal Mindszenty, has been a refugee in the U.S. legation in Budapest since the 1956 uprising. Archbishop Josef Grosz and other Roman Catholic leaders are collaborating with the Red regime.

Lay servers approved

Laymen may under certain circumstances assist in the administration of Holy Communion, the Augustana Lutheran Church decreed at its Jamestown, New York, convention last month. Shortage of pastors and need for help in large congregations prompted the action, which broke sharply with normal Lutheran practice.

A member of the congregation's board of deacons who has been duly authorized by the congregation may assist the pastor, the church said. He may administer the cup to communicants after the pastor has distributed the consecrated bread, or he may simply carry the communion vessels for the pastor. Under no circumstances, however, is the Lord's Supper to be administered "in the absence of a regularly ordained pastor," the Augustana action stated. (*For a statement of United Lutheran Church custom, see page 22.*)

Should children commune?

Whether children should be admitted to Holy Communion at an early age and confirmed later should be studied by the Augustana Seminary faculty, the convention requested. Dr. Oscar Benson, church president, suggested that it might be wise to admit children to the Lord's Table at the age of 10 or 11, because "children have a very sensitive conscience and have a definite understanding of the need for divine forgiveness." He added that the "life commitment" of confirmation might better be postponed until the late teens.

In another action, the convention voted down a plan for structural reorganization of the church in view of the impending merger with the United, American Evangelical and Suomi Lutherans. To reorganize and merge at the same time "will throw us into hopeless confusion—we will be cross-eyed if we do so," said Dr. Conrad Bergendoff, Augustana College president. (*For other Augustana actions, see* THE LUTHERAN *June 25 and July 2.*)

No TALC for ELC

Delegates to the Evangelical Lutheran Church convention at Minneapolis had gotten a mild scolding from President Fredrik A. Schiotz because of "scattered voices of dissent" against some provisions in their upcoming merger. The merger—one of two currently planned by U.S. Lutherans—will bring together the Evangelical, American and United Evangelical Lutheran churches into a two-million member body.

The convention readily accepted the constitution for the new body. It approved a timetable calling for a joint merger convention in April, 1960 with

the new church starting to function Jan. 1, 1961.

The "scattered voices" became overwhelming on the question of the new church's name. Calling it "The American Lutheran Church" is "too nationalistic" and will cause "embarrassment," declared the Rev. E. A. Grefthen of Taylor, North Dakota. It will "cause antagonisms and be a handicap to our church in colonial areas," added the Rev. T. H. Rossing of Minneapolis, chairman of the foreign missions board.

Defending the choice of the name was Dr. Philip S. Dybvig, home missions executive. He pointed out that the present American Lutheran Church had yielded on several issues in negotiating the merger, such as the headquarters site which will be in Minneapolis and the large amount of centralized authority in the new body. To oppose also their name was "too much," Dr. Dybvig pleaded.

Delegates were not impressed. By a 905-145 vote they adopted Pastor Grefthen's motion that their Joint Union Commission consider "United Evangelical Lutheran Church" as the name and propose the change to the constituting convention in 1960.

White House advisors speak

Groups meeting in connection with the ELC convention heard addresses by two top advisors to President Eisenhower. Both are Lutheran laymen.

Arthur Larson, the President's special assistant and former head of the U.S. Information Agency, told a brotherhood rally that Americans can succeed in their role of world leadership only if they realize they are doing God's business. "The most effective action to strengthen and improve our country's official policies and conduct is the action taken by each individual to inform himself as fully as he can on the myriad new problems of national and international life," Mr. Larson declared. Active public service and support of voluntary efforts such as Christian missions were also needed, he added. Mr. Larson's father was first president of the ELC brotherhood.

WHITE HOUSE AIDE
Dr. Arthur Larson

A women's meeting heard Dr. Gabriel Hauge, the President's economic advisor, urge Christian education as a means of strengthening the character of the nation. Some of the best brains and talent in Washington are employed by the "lowest interests," Dr. Hauge observed. He said the church's teaching task was to influence people to give their allegiance to the higher rather than the lesser loyalties.

Council faces new role

New developments among Lutherans in the U.S. and Canada may compel the National Lutheran Council to reconsider its work, Dr. Paul C. Empie, NLC executive director, told the ELC. The council, organized in 1918, is an agency serving eight Lutheran bodies.

Dr. Empie listed among the factors that may thrust the council into a new role (1) the two large mergers now being planned by seven of the council's member churches; (2) the growing stature and increasing activities of the Lutheran World Federation; (3) the increasing co-operation of the Lutheran Church—Missouri Synod, which is not a council member; and (4) larger co-operation with non-Lutheran Christians.

The NLC executive also urged that the "dialogue" between Protestants, Roman Catholics and Jews on the role of religion in a free society be continued. He cited the Lutheran World Federation's study of contemporary Roman Catholicism as an important step toward interfaith understanding.

Protestants and Roman Catholics tend "to retain and repeat about each other impressions or traditions handed down from the past," Dr. Empie observed, calling attention to a Roman Catholic prelate's recent attack on the film *Martin Luther*. "No serious historical inaccuracies" in the film "have been pointed out by any reputable Roman Catholic scholars," he said.

Sees Catholics aiding society

Roman Catholic efforts to obtain strict divorce laws and to prevent dissemination of birth control information are "a disposition to strengthen the total society," Monsignor Francis J. Lally, editor of *The Boston Pilot*, Roman Catholic weekly, declared on a television program. He said Catholic views against birth control should be regarded in the same light as some Protestant views on gambling and liquor. Catholics are not "trying to legislate for their neighbors," he claimed.

In a network interview with Mike Wallace, the Roman Catholic editor said that members of his church would "act against their consciences" if they voted in favor of birth control. "The Catholic position on birth control should be set side by side with those states which have written in their law certain Protestant sectarian doctrines. For example, the laws on gambling and on liquor in certain southern states reflect the Protestant theology."

Catholics don't want "sectarian teaching written into the civil law," the priest said. He approved laws prohibiting "morally evil" functions, however—in which he included divorce and birth control. He also defended his church's right to restrict "the use of dangerous books to those whose minds are prepared for them."

Canada's clergy needs cited

Three Canadian church bodies last month cited lack of clergymen as a great handicap to church progress. A fourth reported that it had a record number of ministerial candidates.

The general assembly of the Presbyterian Church of Canada was told that its supply of recruits for the ministry was "most inadequate." The Rev. Finlay Stewart of Kitchener, Ontario, former moderator of the denomination, said "opportunities and attractions offered by kindred professions, particularly teaching" were draining off the supply of future pastors.

Anglican work in Canada's rural areas is threatened with "extinction" because of a shortage of priests, said the Rev.

S. A. R. Wood of Saskatoon in a commencement address at the University of Toronto. Canadian Baptists meeting at Hamilton, Ontario, heard Dr. D. A. Burns, home missions official, declare that churches are "slowly dying in rural areas." "We don't want to be bled off into the United Church on the one hand or into splinter groups on the other," he said, attributing part of the trouble to low clergy salaries.

The United Church of Canada has a record number of more than 700 men and women studying for the ministry, Dr. W. Harold Young reported to the denomination's Board of Colleges at Toronto.

Tempest over "apartheid"

Speeches in London and New York last month by Anglican archbishops stirred a storm in South Africa.

Dr. Joost de Blank, archbishop of Capetown, told a New York congregation that South Africa's strict *apartheid* (racial segregation) policies were supported by the Dutch Reformed Church, which had a "warped and inaccurate Calvinistic outlook." Other churches had opposed the government's segregation policy, he said.

In London, Dr. Richard Ambrose Reeves, archbishop of Johannesburg and another outspoken opponent of the race policy, said that South Africa's "aggressive white nationalism" might soon be matched by "militant black nationalism." Colored leaders were constantly forced to choose between continuing to work within the framework of a multi-racial society or for the ultimate expulsion of the whites, he said.

South African churches reacted sharply to Bishop de Blank's remarks. The Dutch Reformed Church accused him of sowing "confusion" and threatened to withdraw from all interdenominational meetings. Dr. R. H. R. Lindell, Presbyterian moderator, "condemned" the prelate's statement because of the Calvinistic background the two churches shared. The Roman Catholic weekly *Southern Cross* agreed with Dr. de Blank, saying that Calvinism "provides a convenient religious setting" for the "philosophy of *apartheid*."

Methodists won't investigate

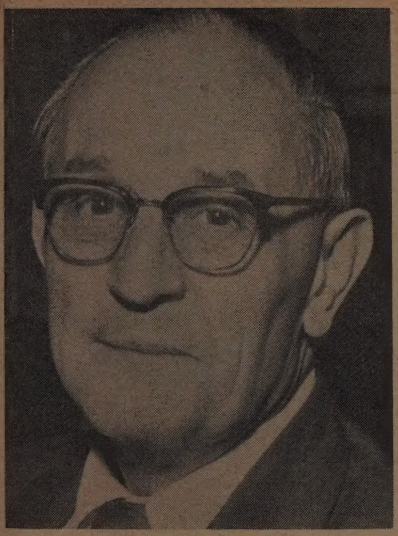
Philadelphia's Methodist Conference had in May joined in criticism of Pennsylvania's parole system. The system had been accused of setting free hardened criminals who promptly resumed their illegal activities. Gov. George M. Leader sent the state attorney general to the Methodist meeting, invited the conference to conduct a complete investigation of the "personnel, practices and philosophy" of the parole system.

After Bishop Fred Pierce Corson had accepted the invitation, some obstacles came up. The investigators would have no state funds, could not subpoena witnesses, and would be liable for lawsuits arising from the probe. The bishop then told the governor, "We must regretfully decline to proceed with such an investigation under the limitations which you have indicated."

Pastors are in debt

Low salaries have driven many Protestant pastors into debt and have forced their wives to get jobs to supplement the family income, according to a national survey. Average cash income of clergymen is $4,432 annually, the survey by the Department of the Church and Economic Life of the National Council of Churches disclosed. Salaries are lowest in New England, highest in the Southwest.

Extras such as car allowance, housing and gratuities do not substantially aug-



ON MONTH'S TOUR of U.S. is Dr. Martin Niemoeller, president of Germany's Hesse-Nassau Church and member of World Council of Churches Central Committee. Beside speaking at churches and conferences, the German churchman will lecture at Princeton Seminary, N. J., July 14-17.

ment salaries, the study showed. Although these extras average about $1,600 a year, professional expenses usually take up this much and more. Many ministers receive no extra allowances, the survey found.

Two-thirds of the ministers polled, representing nine major denominations, are in debt. Major reasons given were high auto costs, ill health, or rising prices of food, clothing and other necessities. Because of this, most ministers are homeless when they retire and are unable to provide adequate housing for themselves, the study disclosed.

The United Lutheran Church was among the denominations included in the survey.

Parochial school wins

Both the Dobbs Ferry (N. Y.) Board of Education and the Roman Catholic Sisters of Mercy had their eye on the 63-acre Gould estate. The education board wanted twelve acres of it to build an addition to the public school. The Roman Catholic order planned to erect a motherhouse and girls' high school and to sell some of the land to the local Sacred Heart Church for a parochial school.

While the school board scheduled a vote on a $600,000 bond issue to finance the purchase, the Sisters of Mercy signed a purchase contract. Members of the school board tried to separate their needed twelve acres and even appealed to Cardinal Francis Spellman. There was "room on the estate for public education, the Sisters of Mercy and parochial education," said John A. Creedy, board member. The cardinal refused to intercede and indicated the proposed parochial school would ease public school overcrowding.

Since the school board would have condemnation power, interest surged around the bond issue vote. The Rev. John F. Conroy, priest at Sacred Heart Church, said that if the school board took any of the land it would "eliminate any hope of a parochial school in the near future." Three Protestant clergymen and a rabbi issued a statement asking the "citizenry to express their religious concern in terms of the "well-being of the whole community and not in terms of sectarian interests and loyalties."

Voters went to the polls June 24, turned down the bond issue by 1,381-1,158.

And so forth

Annual meeting of the National Lutheran Council next Feb. 3-6 will be at Milwaukee. The council has held most of its recent meetings at Atlantic City.

WASHINGTON

By ROBERT VAN DEUSEN

SHERMAN ADAMS

THE AFFAIR of the imprudent governor set Washington buzzing. Politicians, columnists, stenographers, taxi drivers took positions for or against. Some painted Sherman Adams as a grafter and a scoundrel, others as the innocent victim of a political plot. Between these extremes was a wide range of attitudes from defense to condemnation, mixed with varying degrees of tolerance.

Several factors combined to make this a juicy tidbit. One was Adams' reputation for integrity. His legendary power as director of the White House staff made him both feared and envied. He became a natural target for barbed jeers when his halo slipped.

Painful Democratic memories of the spanking Adams and other Republican campaigners had administered over mink coats and deep freezes in the Truman regime gave added impetus to the manhunt. With Congressional elections only a few months away, politicians would be sure to make the most of vulnerability in the White House.

Adams' treatment of the press was a serious tactical error. Already nettled by his inaccessibility, reporters were angry and frustrated when Adams refused to see them. As a result, they played up every angle of the charges against him.

Observations

OUT OF THE welter of praise and blame, can an objective appraisal be made of the ethics of Adams' actions? Here is how it looks from this ringside seat:

1. The phone calls to federal agencies to get information about cases under consideration were not in themselves open to serious criticism. This is done constantly and routinely by members of Congress and officials of executive agencies.

2. The fact that these calls came from the White House would not necessarily bring about preferential treatment of the cases involved. It might, if agency officials were eager to curry favor.

3. Adams, no newcomer to the realities of politics, should have known that his phone calls might be construed as an expression of interest or even of pressure, rather than just a request for information.

4. By itself, the receiving of gifts by men in public life is not subject to censure, provided reasonable limits are set as to the size of the gifts. The practice is widespread at all levels of government. It is difficult, for example, to draw an ethical line between personal gifts and campaign contributions.

5. Many givers expect something in return.

6. Again, Adams should have known that the payment of hotel bills by Goldfine and his giving of expensive gifts, even though he was an old friend, might be construed as an effort to gain special consideration at high levels of political power.

7. The real naivete lay in Adams' assumption that he could do both (making phone calls and accepting gifts) involving the same person without its being noticed or construed as influence peddling.

8. On ethical grounds, the violation of standards was not serious enough to require Adams' dismissal from his key post. Politically, however, he has become a liability to his party. Republicans running for office would breathe much easier if Adams would resign or be dismissed.

PASTORS RETURNED TO THE SEMINARY CLASSROOM FOR HARD STUDY

CITY CHURCH PROBLEM IS SERIOUS

Pastors talked for two weeks about what churches can do when old members move and strangers come

By SIGURD B. HAGEN

"I HEAR YOU'RE going to sell the church, Pastor."

The druggist made it a question by the lift of an eyebrow. The pastor, lingering over coffee in a booth near the prescription counter, looked up quickly.

"Not so fast, Doc," he answered. "We got an offer. A company wants to build a three-level parking garage. But it's all talk so far. The church council hasn't met for a vote yet."

"Where would you go?" The druggist slid into the seat facing the pastor. "Out in Vista Gardens, like St. Barnabas?" He referred to a church, formerly only two blocks away. A gas station now occupied its site, with a grease pit where the altar once stood.

The pastor said he didn't know, and he hoped it would never come to moving.

"I'M AGAINST selling," he said, "and I told the councilmen so. It's the big price that tempts them, of course. But a few agree with me that we ought to stay."

"Hope you do, Pastor. I'd rather have your church across the street than any garage. A lot of people in the neighborhood feel the same way."

"Not too many people, I'm afraid." The pastor smiled ruefully. "If we did sell, it would be for the same reason you'd sell your store if you didn't have enough customers. Ten years ago this church had 400 communing members. Today we have less than a hundred. Our people have moved to the suburbs."

The druggist looked puzzled.

"I've been here thirty years," he said

slowly, "and the same people who moved away from your church moved away from my store. But my business is still going strong."

"That's different," said the pastor. "People always go to drug stores."

"Not too different. They don't have to come to my store, do they? If they do, it's because I have something they want. Look, Pastor, how many youngsters have you in your Sunday school?"

"Oh, about twenty-five. There aren't many families with children living near here, you know."

"Exactly. Very few children. That means something to your church, and it means something to my store. Other neighborhood druggists sell all kinds of kid stuff—baby powder, toys, bubble gum, comic books. I don't carry much of that.

"Instead I stock goods for the kind of people who live here now. Single men and women in the rooming houses. Young couples in walk-up apartments. Transients in the little hotels, like the one next door. They live here a couple months or years, and then move on.

"PASTOR," THE DRUGGIST said earnestly, "there are plenty of people around here, even if they aren't families with three or four children apiece."

"I've been telling my church council that," the pastor answered, nodding. "They said, sure, lots of people, but not Lutherans."

"They could be Lutherans, couldn't they? From what I can see, they're not anything now, most of them. Pastor, if you sell out and move, there won't be any church within half a mile. It'd be a shame to leave all these people with no church at all."

"I know, I know. But can I make the councilmen see that?"

"Have another cup of coffee, Pastor."

IDEAS DEVELOPED INFORMALLY

COFFEE DOESN'T solve problems of course. But talk over coffee can help to bring understanding. It helped during the United Lutheran School for Urban Pastors, held May 25 to June 6 at the Philadelphia Seminary.

About 60 ministers, some of whose city parishes seem to be running out of Lutherans, attended. For two weeks they listened and asked questions in classes, during coffee breaks, on field trips. What ails their churches is their failure to bring the gospel to people within their reach.

Hailing from such cities as New York, St. Paul, Wheeling and Louisville, the pastor-students found their problems were much alike everywhere. Most are results of rapid changes in American life, mainly the great shift of population from country to city, and city to suburb.

City churches lost ground because they didn't realize what was happening. They resisted change, tried to serve a kind of

AT COFFEE BREAK INTERVALS THERE WAS SERIOUS DISCUSSION

community that had ceased to exist.

They needed help far beyond the financial aid already being given by the church-at-large and its synods from home mission funds. It was to give such help that the ULCA Board of American Missions organized the urban school this spring with the co-operation of the Philadelphia Seminary.

For Lutherans this was almost starting from scratch. Until a few years ago the church had done very little to hold its place in the cities. Synods were pointing with pride to flourishing suburban missions and keeping quiet about shriveling inner-city congregations.

Fortunately a few earnest men had begun to work with the idea that all was not lost. First in isolated neighborhoods, then in whole cities, they tried to prove it.

Their example and insights gained through hard experience furnished the body of the course of studies. Among top experts chosen for the faculty were Meryl Ruoss and Perry Norton, professional church planners whose work is known nationally, and Gerhard Lenski, Jr., a sociologist specializing in urban problems related to the church.

Other lecturers covered special problems and specific situations. Together with the regulars they told what had been done and could be done. All very helpful, this "how-to" material. But not enough by itself. Leaders of the school felt pastors should understand not only what to do and how to do it, but also *why!*

In the language of sociology and psychology, motivation was needed. In church talk, this means theology. Getting back to basics—what is the church and what does it do?

Since old landmarks of faith and order seem to have been submerged or washed away in the flood of urban change, doubts are inevitable today. Does the Bible say

anything about slum clearance? Would St. Paul recognize a "population pyramid"? How would Luther feel about segregation?

SUCH questions, implying that old-time Christianity is out of touch with current events, have to be answered. The School for Urban Pastors found the right man for the job, Dr. William H. Lazareth of the Philadelphia Seminary faculty.

Dr. Lazareth's course, a series of daily lectures on "The Social Power in Luther's Theology," "made the school," in the words of one pastor. Others called it "soul-shaking, complacency-shattering."

Lazareth's Luther is no new Luther. As ever, salvation is through faith alone, grace is the gift of God through Christ. Good works, love for your neighbor, are joyful, voluntary expressions of faith.

You can't storm heaven, Lazareth said, by being a "do-gooder." But you are obliged as a Christian to serve others out of gratitude for redemption which you don't deserve and can never earn.

What has this to do with churches in Chicago, or Cleveland, or Charleston? Christians concerned for their neighbors must realize that more "neighbors" live in cities than elsewhere. Here, in slums and row houses and luxury apartments, lies the big mission of the church.

THE SCOPE of the urban mission, the pastors began to learn, is vast almost beyond belief. To point up the dimensions, the school was fortunate to have the Rev. Meryl Ruoss. Now secretary of the urban church department in the National Council of Churches, he had for four years directed church planning for the Protestant Council of New York City.

The city isn't God-forsaken, Ruoss said —though some churches are forsaking it. Actually the city is the dwelling place of two out of three of God's children, and the proportion in favor of urban dwellers is growing. At the same time the whole population is growing so fast that by 1975 the nation may have 220 million people.

While we build new churches, Dr. Ruoss pointed out, old ones are being stranded. This is because people won't stay put. Thirty million a year change addresses in the U.S.

Key to this mobility is transit—autos, subways, trains, planes. Already, he said, some 17 huge metropolitan regions are taking shape, spreading out and swallowing up each other's boundaries. Biggest "megalopolis" of all is on the eastern seaboard stretching from Boston through New York and Philadelphia to Washington—a region that now contains 21 per cent of U.S. population in only 4 per cent of the land area.

IF ANYBODY wonders what happened to the old "community," this is it. Massive redistribution throws people into new and unfamiliar relationships. Something of what it does to individuals was outlined by Perry Norton, an Episcopal layman who is planning consultant for the NCC urban church department.

A man today can belong to several "communities," Norton said. One of these may be where he lives, another where he works—perhaps miles apart. Besides these geographical groupings, he may belong to various subcommunities like social clubs, professional or trade associations, service activities — each bounded solely by special interests.

How can the church reach the complex urban man, in the face of such heavy competition for his attention? There was no pat answer. But glimpses of the truth came through.

ACTUAL CASE histories helped when presented by the men who knew them at first-hand. Like Pastor Arthur Seyda o

Philadelphia, and Philip Johnson until recently of Chicago, who told of racial integration in their congregations. Johnson, an Augustana minister, is now director of public relations for the National Lutheran Council.

Totally different types of ministry were described by two ULC pastors from New York City, Franklin D. Fry of Brooklyn and Leopold Bernhard of Manhattan. Father Edward Chandler presented another, the Episcopalian urban priest movement exemplified in his lower Manhattan parish.

Field trips filled out the picture. One Saturday the school moved by bus to New York to visit Lutheran churches. Two afternoon field trips covered typical urban situations in Philadelphia.

PLENTY OF TIME was given, also, for catch-as-catch-can discussion following lectures and field trips. Daily periods were set aside for reading.

Co-ordinating the various elements of the curriculum — lectures, discussions, trips and research, was another expert in the field, Walter Kloetzli, secretary of urban church planning for the National Lutheran Council's division of American missions.

At every point, Kloetzli's comments and questions served to clarify and sharpen the facts for practical application. Finally, on the last day of the school, he outlined methods and tools.

First thing a congregation ought to do, Kloetzli said, is to compare itself with its community to see how the two fit. That means a detailed study of population to learn its stability, density, proportions of young and old, ethnic character, educational level, and relative wealth.

HERE'S WHERE that "population pyramid" comes in. It is a graphic device to give a profile of a congregation's membership or of the community as a whole. If the graph looks symmetrical, like a Christmas tree, probably all is well. If it is lopsided, something had better be done.

Briefly, Pastor Kloetzli said, there are five steps toward reviving a dying urban church. First is recognition of the problem. Second is description and analysis— the process of self-study. Third is weighing possible solutions. About this time, he said, congregations often discover they don't know enough.

So the fourth step (Kloetzli said, is seeking additional information. Then the congregation can take the final step, selecting a solution and testing it.

Largely responsible for the success of the school were its administrative directors, Dr. Karl S. Henry and the Rev. Carroll L. Charles. Dr. Henry is secretary of survey and research for the ULCA Board of American Missions, and Pastor Charles is urban church secretary.

These two, with Pastor Kloetzli and Dr. Henry H. Bagger, president of the Philadelphia Seminary, worked out the curriculum and lined up the faculty.

MAIN PURPOSE of the school, Dr. Henry said, was to alert pastors throughout the United Lutheran Church to the need for urban action. Most of the students were selected by their own synods, and will report back to those synods.

"This is the first school of its kind in the country, we believe," Dr. Henry said. "We wanted to emphasize that the church must always be the church, preaching the word and administering the sacraments. Yet the church does not stop there. The church stands alone but not aloof. That's why theology played such a large role."

The students agreed. One put it this way:

"I return to my parish much different from when I came."

WHY DON'T YOU GO TO WORK?

By BETTY FURST

Middle-aged people may get bored sitting at home with nothing much to do. But they're just at the right age for new careers

ARE TOO MANY grey hairs showing? Is your figure too plump or too perpendicular? Were your shoes selected for comfort? Above all, have you begun to relax and not worry all the time about the impression you're making?

If any of the above sounds like YOU, then you're just about ripe to start "volunteer recreational therapy" for those who are mentally ill. And if there is no mental institution nearby which wants your services, how about inquiring whether you could be helpful at some old people's home? Most of them have need for part-time, unpaid workers.

As a middle-aged volunteer myself, I have reached the conclusion that this is one of the most satisfying ways a person of my age can put in her time. From the point-of-view of the institutions, middle-aged volunteers are uniquely desirable.

AT THE State Hospital which I visit, many men and women volunteer for service at night after a day's work or in the afternoons before the children come home from school. But these busy people simply can't be as regular and dependable in attendance as those of us whose responsibilities have begun to slacken.

Our chief assets, though, are our imperfections! Our eyes, teeth, joints, and breathing apparatus are no longer in the best working condition. As we attempt to sing, dance, or join in a brisk game of bean-bag, all our flaws become apparent. Yet among mentally ill persons one of the most frequent characteristics is a conviction of failure and of unworthiness.

But if patients can *watch* slightly worn, somewhat stiff, huffing-and-puffing volunteers join in the games, not letting a few disabilities get them down, but obviously continuing to have fun and get a lot out of life in spite of their defects, such examples do more for morale than either exhortation or vitamins.

AFTER SIX YEARS of hard work, I'm considered a good volunteer. But I can't carry a tune. I get out of step when I'm dancing. My bifocals make me miss the peg, or the bull's-eye, or the piano key that I aim at.

As a result, patients apparently say to themselves: "I can't possibly do worse than she does!" and they join in the game I'm promoting. One patient literally climbed out of her wheelchair and pushed me off the piano bench—she was an accomplished pianist herself and couldn't endure my blithe dischords!

"If you can only build up their self-confidence!" the staff doctors tell us. "Many of them have been so battered by life that they've resolved never again to stick their necks out or to risk further hurts or humiliations."

So, "you roll one rabbit-ear and I'll roll the other," I say to a young highly skilled bookkeeper. She remains staring ahead, no sign that she even has heard

VOLUNTEER AT WORK IN THE WARD. THEY THINK SHE'S 100

me. So, taking her cold, circulationless hand in mine, I demonstrate clay-rolling!

"Today's my birthday," I told a ward of old men. "Guess how old I am!" I waited expectantly—my friends tell me I look youngish!

"Seventy-five?" one suggested.

"No, I think she's a hundred!" The ward giggles. Most mental patients like a joke—but they can't stand being the butt of it. So there's something else I'm still good for! In my day, I've been kidded by experts.

AMONG THE HUNDRED or more volunteers I have worked with, the most welcome visitors are those who give off a feeling of coziness. They're not too quick with a quip or clever with a comeback. They can leisurely chat about old times, exchange recipes, listen and nod during a patient's complaints but not feel it necessary to take sides or make false statements or promises.

They have an ability to adjust and they have tact—both acquired in the School of Hard Knocks. These are acquisitions which those who have never been tired, disappointed, or hurt cannot share.

So, WHEN the PTA retires you as "only a grandmother," or when your church group or literary club seems to be doing the same old things over and over, the time may have come for your graduate course. There's still one place where you can put to good use all the skills you have gained, all the tact you have practiced.

Go volunteer at your nearest service institution—a hospital, a church home, or wherever there are lonely people who are waiting for a friend.

Newspaper Expert Is Keen on Church Work

From designing an evangelism poster to revamping typography of a church magazine, Edmund Arnold serves wherever he can

By JAMES BLANK

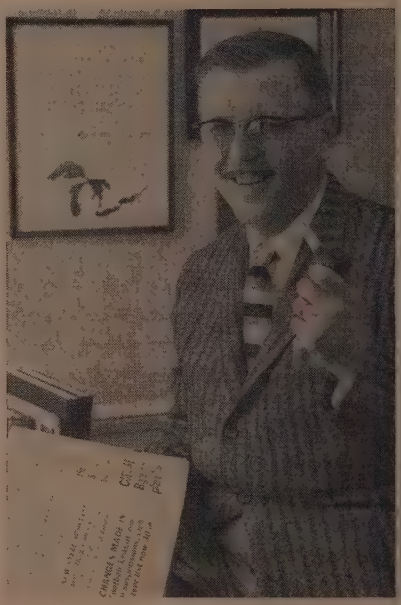
WHEN THE church council of All Saints' Church in Jamaica, Long Island, held a monthly meeting, Edmund Arnold, one of its members, was in Alabama. The next month he was in Seattle, the next in Illinois. So he decided he'd better resign.

That didn't mean that he was taking a vacation from church activities. In a typical month he may do a poster for an evangelism mission; design a letterhead for a congregation in Michigan; help his wife, Viola, who edits the parish news letter; and work out a detailed plan for revising the typography of a church newspaper in Missouri.

"He has an appetite for work," friends say. They cite as example the fact that he was just promoted by his company, taking over the advertising and public relations department of a big manufacturer, as well as continuing his old duties as editor of two house magazines and a consultant on design for newspapers throughout the western hemisphere.

It is in the field of newspaper design that Arnold has made a reputation. This was pointed out this spring when he received a George Polk memorial award, an honor that working newspapermen regard as second only to the Pulitzer prizes.

Specifically, the award came for his book, *Functional Newspaper Design,* the first book honored by Polk curators in the award's 10 years. Published a year and a half ago, it is considered the definitive work in its field.



EDMUND C. ARNOLD
Someday he'll write a novel

HIS TRAVELS—some 30,000 air miles last year—are to conduct clinics and workshops on newspaper typography. He bills his clinics as "shirt-sleeve sessions" and it isn't more than 10 minutes before he has shed his jacket.

For six hours he holds his audience when the meeting formally ends they refuse to go home. "I've redesigned newspapers at 2 A.M. on many a night," he recalls.

One newspaperman who attended a recent clinic, himself an able public speaker, says: "Ed violates all the rules. He sheds his coat, sticks his hand in his pockets, turns his back on the audience, climbs down from the platform and talks from the back of the hall. But no one fidgets or walks out. He keeps his audience right with him."

ARNOLD WORKS primarily with general-circulation newspapers but he likes to help in improving the typography of church publications. "Most of them have a limited budget so we have to expend ingenuity instead of money. But the results are worth the sweat. The religious press has a staggering job to do these days. Its message is usually written by very capable men. But unless their stuff is read, it literally isn't worth the paper it's printed on," he says.

"I'm lucky that I work for a company" (Mergenthaler Linotype, manufacturers of typesetting machines, type, and small presses) "that lets me give such service to religious publications even though there isn't much profit in it. My company regards this as a service to a vital section of the press."

"One of my biggest thrills was to help a young Lutheran out in a prairie state a few years ago. He had taken over a rundown weekly in a small town and was hanging on by his toenails. I helped him give his paper a new typographic look without gnawing into his flat wallet. He won his state press contest for typography. That was all he needed to build circulation and advertising revenues.

"It wasn't just helping out a young fellow that lifted me. The whole town was helped because it had a vigorous medium for exchanging information, a voice for the community, and a rallying-point for civic co-operation."

ARNOLD AND HIS WIFE were both born into Michigan Lutheran families and were active in young people's societies, and then in congregations, ever since. In the dedication of his book, he describes his family as "my three printer's devils, Bruce, Bethany and Kathleen, and my one printer's angel, Viola."

Amid the hubbub of three youngsters, now 3, 7 and 12, in a small apartment, he wrote his first two books. The second, on news photography, is on his publisher's desk now. This, too, comes from his own experience; he was picture editor of the *Saginaw* (Michigan) *News* and night editor of the *Lansing State Journal.*

He writes occasional stories for a paper he once edited, the *Frankenmuth* (Michigan) *News.* Last year a national prize and two citations, one state, one national, came for his series of historical articles. He conducts a weekly column for *Publishers' Auxiliary,* a trade journal for newspapermen, and a monthly department for *Canadian Weekly Editor* magazine. He is associate editor of *The Quill,* magazine of the journalists' fraternity, Sigma Delta Chi.

RIGHT NOW he's "gestating" a few more books. One of them, he admits, is a novel. "Probably I'll try to get out of my system that novel that every newspaperman lugs around in his heart.

"It'll be about a pleasant little town which, primarily because of indifference, refuses to make an unpleasant fight for principles. I want to underplay it. But that's going to be hard because I get pretty warmed up about it. I think the 'good people,' the newsmen and the church folks, just have to have the courage of decency to stand up and be counted on the right side of an argument. I think too many of us are abdicating our duties. We're getting lazy."

FIVE MAKE A FAMILY:
Sunday Dinner Party

SUNDAY BREAKFAST was over and we started to clear the table with our usual speed. "Don't forget," I reminded the family, "we're going to Mawsons' for dinner. So keep on your good clothes."

"Carlsons will be there, too, won't they?" asked Dan.

"Then count me out," said Pete. "I'll get a sandwich here."

"Now that's a new switch." Karen raised her brows. "Our Pete doesn't want one of Aunt Claire's good dinners?"

"It's that Vaia. She's always looking at me. I won't be stared at."

"Maybe she was just noticing your neck."

"It's as clean as yours any day of the week! Even if I don't spend half my life soaking in the tub."

"Yes, Karen, that remark was quite uncalled for. Here, put this milk in the refrigerator, will you, Susie?"

SOMETIMES I think the best preparation for motherhood would be a good course in refereeing competitive games. This constant bickering is only a game, but it can be rough.

"She just looks at me. Never asks me to dance at the parties like the other girls. Just gawks."

"Asks *you* to dance?" From Karen's amused tone, you'd never have guessed she did the same thing in seventh and eighth grades.

"Yes, asks *me*. Six girls did at the last dance at school. Six, Miss Know-so-much! Anyhow, it doesn't matter. I'm not going."

"Correction, chum." Dan came in from the living-room where he'd been checking over the stuff he needed for his Sunday school class. "You are going. And if you aren't happy about it, you can sulk in your room when we get home. But while we are at the Mawsons' you will act as though you are having a good time. There are a few things we have to do for friendship's sake and this is one of them." He clapped Pete on the back, affection and authority in the gesture.

APPARENTLY both got through. Pete "got the message," as he would put it, for he muttered something under his breath, grinning ruefully.

Sunday school went very well in the junior department. The youngsters still show the stimulation from vacation school. They went to work eagerly and accomplished more than usual in the hour. Susie and I were both feeling pretty good as we waited in the narthex for the rest of the family. When they joined us, we walked quietly down the aisle together. There was no sign of Pete's earlier rebellion. He must have had an interesting session too.

The new service is very beautiful. Leading it has given new interest to the choir. They have become letter perfect and it isn't hard to follow them in the speech rhythm. By the time the service was over it didn't seem possible that ours was the family that had been fussing over nothing a couple of hours ago.

"See you later," Claire smiled, hurrying by me. "Dinner will be ready in about

an hour, but come over when you can. Carlsons are coming straight from church. You can entertain each other. Or do I mean one another? Anyhow, come over."

But getting away from church is always a lengthy process for Dan and me unless we rush right out, as Claire had done. Dan found that one of the strangers he greeted was the father of a boy in his class. They had a lot to talk about. Meanwhile, I became involved in finding a night for a meeting of the executive board of the ULCW.

When we finally reached home the house was empty. From the kitchen window we could see our youngsters, the Carlson family, Charlie and Chuck sipping cooling appetizers under the big tree. As we watched, Charlie and Mr. Carlson walked over to look at the roses. To my amazement Pete and Vaia followed.

"PETE'S NEVER shown any interest in those roses before!" I exclaimed. "Are all boys as contradictory as he is?"

"If you mean all boys of his age, the answer is yes."

"Just let me get my hat off and we'll go over. This I must see close-up. Besides, I may be able to help Claire and Marilyn."

"Why is Karen sitting around like an honored guest? You'd think that she'd feel enough at home over there to offer to help."

"Perhaps she did. But look where she's sitting."

"You mean Chuck? I thought she was over that crush long ago."

"She is over the crush, but I don't think you've recognized the woman of the world we have with us lately. One thing about girls, most of them stick to a role long enough for you to begin to recognize it."

"And just when you think you do, they switch it. That's part of what confuses the boys, I guess."

WE FOLLOWED the path through the hedge and joined the group. When we had performed the very informal formalities, I asked Chuck, "Suppose I could help your mother?"

"Not a chance. I offered and Mrs. Carlson and Karen both offered, but Marilyn seems to be all the help needed."

"She said too much assistance only confuses things," added Karen. "And I do think she is so right."

"I suppose so. I'll relax, then. Thanks, Chuck, that punch looks wonderful."

"Chuck has been pointing out something very interesting about one of the hymns this morning. Tell her about it, Chuck. And I don't think Mrs. Carlson heard either. Susie was bothering her."

"Heard what?" asked Charlie as the rose viewers returned.

"Karen makes it sound much too important. I only remarked that the hymn I liked best this morning, 'O God of earth and altar,' which was sung in so many churches in the States and in Canada because of the national holidays, was written by an Englishman. And it's one almost any nation ought to sing. Here, I'm not going to make a speech. You've heard one sermon today. You don't need one from me. More punch, anyone?" He seized the pitcher and began making the rounds.

Susie's guilty look made me suspect this was more than her second glass, but before I could say anything Claire had called us. In the general merry confusion, I was sure Mr. Carlson and I were the only ones who noticed that his wife's eyes were wet. It is so easy for us to forget that these friends are refugees and that their prayers for their country have a different dimension.

WORSHIP NOTEBOOK

LAYMEN AS ASSISTANTS IN THE LITURGY

SUPPOSE YOUR PASTOR is suddenly taken ill. What would happen to your church services? For most congregations there is no problem. A call to synod headquarters would straighten things out. During the emergency, "supply" pastors would take over.

But what if there were no church executives or professors or retired pastors to come to your aid? What if the synod were to reply, "Sorry, we have no one to send?" How long could your congregation go on without a pastor?

I'VE JUST FINISHED a little book, titled *Waters of Marah.* It's a behind-the-scenes look at the Church of Greece. This isn't a propaganda book, pointing to the accomplishments and programs, the statistics and machinery of this ancient church. Rather it is a tourist's view of the church as it really is.

The book tells of a small impoverished mountain village which lost its priest. This might not seem too disastrous for modern Americans. But in this setting, such an event is almost a catastrophe. The *papas,* as he is called, is the very center of the small Greek community.

In this village, things ground to a halt. For weeks the people were deprived of the weekly celebration of the liturgy, the high point in the community life which has the church as its center.

It was useless to petition the bishop. Everyone knew that it was impossible to get a new priest. Pulpit committees which entice with lures of higher salaries, finer parsonages, and "fringe benefits" were unheard of. With no other course to take, the people of the village did what would be unheard of among us. They went to the town carpenter, a devout man who led the singing in the church—chanting the liturgy and assisting in the sacred mysteries—and urged him to become their shepherd.

When he gave his consent, he set out for the residence of the bishop many miles away, armed with only the petition of the people and his own sincere desire to serve. A few months later, this simple man returned, having been instructed in his new duties by the bishop. Only the long black gown and the black stove-pipe hat marked the difference. The village rejoiced. Once again they had a father in Christ.

HISTORY REPEATS ITSELF. Luther once described an imaginary village suddenly plucked up in the air and settled in the midst of the desert. Without a pastor, said Luther, the people have the right to select one of their own to be their spiritual leader.

We haven't reached that point in our church in this country. Although in theory we believe that ordination is the ceremony that sets one of our number apart for a particular vocation, we still want things to be done by the synod. This makes for good order and assures us that the one we follow is truly a shepherd, and not a hireling.

But there is another problem coming more and more to the fore today. With the increased observance of the Sacrament of the Altar, with churches having as many as three and even four communion services on a single day, how can one man perform the seemingly end-

less task of giving to the hundreds who kneel at communion rails the precious Body and Blood of Christ?

Some parishes are fortunate. They are able to secure the services of church executives, retired pastors, or ordained professors, to assist in administering the sacraments. But where such additional help is not available, the people in the pews must sit patiently until all have communed. Is there no solution?

Some people suggest pew-communion, but I doubt whether this is the answer. There is, in the action of leaving my pew and going forward to kneel at the altar, an expression of my will. I want to do this. I desire to receive the sacrament. Therefore I go forward to receive what my Lord gives me there. This isn't a time to argue convenience or expedience.

WHAT THEN are we to do? A pastor in western Pennsylvania faced this question and shared his solution with me. We found that what he intended to do was considered the acceptable thing to do in several parts of the church.

This month the pastors of the ULCA received in their monthly desk book mailing a copy of a small pamphlet entitled, "Basic principles for the ordering of the main worship service in the evangelical Lutheran church." This is the result of a study program of the Commission on Liturgy of the Lutheran World Federation. The small pamphlet was received by the Minneapolis Assembly in 1957. While not intended to legislate in liturgical matters, it is offered as a guide book in the principles of our worship.

In the section of this guide pertinent to the matter mentioned earlier, it says: "An ordained minister should always administer the bread, since giving the bread indicates that permission has been given to receive the Sacrament. Nonordained assistants can be used to distribute the wine, if the churches allow it, and if the assistant or deacon has been commissioned for this sacramental service."

THE TWO *"ifs"* are important. *". . . if the churches allow it . . ."* There is, to my knowledge, no official statement in the ULCA either recommending or forbidding a layman to administer the cup. Thus, a pastor must look to his synod. If he finds no regulations there, it becomes a matter of congregational polity.

Thus a parish pastor, faced with a situation which required prompt attention on this matter, might nominate to church council two or three dedicated members of the council to serve as "liturgical deacons." These men, it would be explained, would assist in the service of Holy Communion by administering the cup and, should it be desired, read one or more of the lessons at the Service.

They would be vested in cassock and surplice and, where a desire existed to maintain the traditional practice, the stole would be worn across one shoulder, with the ends fastened under the opposite arm. In time the "deacons" could be instructed in the procedure of reading the service and preaching so as to meet any emergency which would disable the pastor.

BUT ALL THIS must be carefully explained to the congregation. Lutheran tradition has long permitted only the pastor in the pulpit and behind the communion rail. Some people will raise objections if they find a neighbor "usurping" the pastor's place. That is why the second *"if"* is important, ". . . if the assistant, or deacon, has been commissioned for this sacramental service."

Once the church council has approved the plan, the congregation ought to be informed. Announcements explaining the reason for the action, and the permissive

use allowed within our tradition, will help to allay uncertainties and pave the way for its acceptance. Then at an appropriate time, the deacon is "commissioned" to his duty by his own acceptance of the responsibility and the corresponding response by the congregation.

One precaution ought to be taken. Too often we become so attached to our duties and responsibilities that we regard them as ours until we die. This can happen with those who assist at the altar. Set a time limit (corresponding perhaps to the length of the term of service as a member of the council), so as to avoid any unpleasantness.

Perhaps if enough congregations realize that this is a suitable solution to the problem of "supply pastors for communion Sundays," it may move the church to act. Until then, true to our polity, congregations are free to act.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Erratic behavior

QUESTION: In the bank where I work there are a number of girls. One of them declares she likes being single and being her own boss.

Lately one of our customers, whom she has waited on a number of times, has been following her when she goes home. He has also followed other girls, and even forced one off the road. He belongs to a business firm which is doing well, yet he is so sloppy that he looks like a tramp. He is a Catholic. I think he doesn't know how to go about getting a girl friend.

What can be done about him?

REPLY: Without knowing more about this young man, it is impossible to arrive at any dependable opinion of him. His behavior lays him open to various uncomplimentary interpretations. He does need some guidance from some mature person with Christian ideals to whom he can look up. Since he is a Roman Catholic let me suggest that you present the case to his priest, with a request that he have a talk with him. This approach could be supplemented by having someone from the bank speak to him. If neither of these efforts yield results, it may become necessary to inform the police.

Lively imagination

QUESTION: I have written a number of short stories, and once sang in a Lutheran church choir, and sang solos for weddings and other occasions. Now, when I arise in the morning I promptly start humming a tune. At times the tune is in my mind only and I don't utter a sound. But whatever the tune, I keep repeating it over and over. Or, when I am building a plot for a story, my characters seem real, even animated. All of this is very annoying.

I am 50 years of age and in good health, except that my hearing is not quite so good as a number of years ago. Could it be that I am beginning to suffer the effect of my years? How can I overcome this nuisance?

REPLY: Your age is not rising against you! You are fortunate to have so lively an imagination. Many of us would give a lot for such a gift. Most of us could not create live characters. It is probable, however, that your characters will subside after you have made

use of them, and start thinking of other plans. Such a recurrence of imagery is known as perseveration—that is, the mind perseveres in keeping them and calling them into activity.

If you are living alone, this perseveration is likely to be more pronounced, since you have less to divert your mind to other things. Being in the company of other people would probably reduce what you call "annoying." You can very likely reduce it also by directing your mind to other projects as soon as possible. But while the visual and auditory images flit, just enjoy them.

A GUIDE TO BIBLE STUDY

What did he think about women?

By GERHARD E. LENSKI

SOME MODERN Bible interpreters have managed to paint a very depressing picture of womanhood in Old Testament times. "The woman was so much chattel, bought and sold." "She was esteemed chiefly for her sexual use." "She was subservient to the man and listed as his property along with his slaves, his ox and his ass."

Add to these characterizations the often quoted statement from Holy Writ that Solomon had 300 wives and 700 concubines and it is made to appear that the woman stood on a low level, and that nobody in those days had much regard for her.

While there is some truth in this, there is another side of the picture not easily seen. When it is considered it puts a different aspect on the whole matter. In this connection the prophet Isaiah is well suited to be our interpreter.

Isaiah does say some very sharp things about the women of his day. It might be hard to find in the Bible or elsewhere another writer who castigates feminine faults as sternly as he does. At the same time, there is always something quite other than a low estimate of womanhood to be detected in Isaiah. Behind all the sharpness and severity of these utterances stands a high ideal—the God-given ideal of what a good woman should be and do.

Isaiah scolds dissolute and careless women. He berates them unmercifully—but he does so for but one reason. He wants them to measure up. He regards them as indispensable in solving the human problem. He is sure there is no hope for them, for the nation, for us, if this, his high and holy ideal for the woman is ignored or dishonored.

WE BEGIN with Isaiah's mother. Not even her name is known. But she must have been a good woman. Or how would we be able to account for the character of Isaiah himself?

Isaiah had a wife and two sons (*Isaiah 7:3; 8:3*). Isaiah's wife is called the "prophetess." She must have been a good woman, too, possibly a model for the preacher's wife, a helper "without portfolio" and clerical collar, and, of course, without salary. While this is meager evidence, it is enough for us to conclude that

Isaiah was not a stranger to domestic life, an eccentric bachelor or one who had to speak out of inexperience.

But, probing deeper, Isaiah's indictment of the women of his day clearly indicates that many of them were far from being what some of our modern interpreters suggest they were—slaves, chattels, shoved around by the men and equated with the ox and the ass. These women appear to have been carefree, a gay and giddy lot, richly attired, dancing and gadding about and having a glorious time all the day long.

Where they got the funds for all this fun isn't stated. Perhaps they got them from Mr. Husband or the boy friend. At any rate, they got them and spent them in a big way. Read carefully Isaiah's descriptions and no other conclusion can be drawn (*Isaiah 3:16-24; 32:9-12*).

In another account Isaiah denounces one of the neighbor nations, Chaldea. He likens Chaldea to a vain, haughty beauty, sitting in her scented boudoir and saying: "I will be a lady forever" (*Isaiah 47:7*). Isaiah's analogy speaks for itself. Certain women in that day, rich, beautiful, proud, were contributory to the degeneracy of the times in an obvious way. The prophet was there to tell them so. The burning power of his language is a revelation of his estimate of the seriousness of what is happening.

What were the faults of these women? They loved themselves too much and God too little. They dressed, underdressed, overdressed. They displayed themselves wantonly in public, disregarding the fact that God saw. They turned life into frivolity. The chief fault Isaiah found with them is in the fact that as women, as wives, as mothers, they should have been saving the nation from threatening disaster and here they are—displaying their painted nakedness—feeding and fattening themselves at fancy parties—neglecting the very things a good woman always serves best, home and children—speeding themselves and the nation into the abyss now about to engulf them all.

What was the ideal Isaiah had for these women? Throughout the entire book of Isaiah, both in the first 40 and the last 26 chapters, there are references that reveal the prophet's thinking.

The promised birth of Immanuel, "God with us" (*Isaiah 7:14*), reveals an unnamed "young woman" in a most significant role serving God's redemptive program.

The picture of God's love for the wayward expressed in the question: "Can a woman forget her suckling child, that she should have no compassion on the son of her womb?" (*Isaiah 49:15*) is another indirect way of telling us where and how the woman can and should render holy service in this troubled world.

In the final chapter of the Isaiah record, God is depicted as speaking to his bruised and broken ones as they return at last with weary steps to the home he has prepared for them. These are his words: "As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem" (*Isaiah 66:13*). Could any words be more forgiving, more tender? Is there any higher ideal that could be set up for the woman in any day than this, that she should exemplify in her own life and in her mother-love especially the saving love which God has for us?

There is a proverb which says: "God could not be everywhere, so he made mothers." Isaiah would probably question this denial of God's presence everywhere. As for the woman serving as God's agent and helper, to that high idealism Isaiah would, no doubt, respond with a hearty "Amen."

overseas

East German Communists Increase Pressure on Lutheran Churches

GERMANY: Berlin. June 11.—LUTHERANS of Germany decided not to try to hold their annual convention in the Red-controlled East Germany this year. Prominent leaders who live in West Germany—Bishop Hanns Lilje, Bishop Volkmar Herntrich—were not given entry permits. So the place of meeting was changed from Eisenach, where the church federation was organized 10 years ago, and was held in West Berlin.

Prominent non-German Lutherans, including Dr. Carl E. Lund-Quist of the Lutheran World Federation, were present at sessions ending June 7. Bishop Lilje, on the 10th anniversary of the United Evangelical Lutheran Church in Germany, pointed out benefits which have come to Protestants of the nation through organization of the federation which includes all territorial churches in Germany which are members of the Lutheran World Federation. They have a total membership of 15 million.

Among achievements in 10 years are a revised translation of the Bible, a common hymnal, a common liturgy. An order for the marriage service has now been completed.

TENSIONS UNDER which the church is existing at present were an undercurrent in all discussions. As the meeting opened the news had been received that the East German premier, Otto Grotewohl, has stated that the government will no longer negotiate with the all-German church organization (the Evangelical Church in Germany) but only with the individual East German territorial churches.

Dean Heinrich Grueber, liaison officer between the Evangelical Church and the East German government, will no longer have official recognition. This is part of the Communist program of trying to break the close connection of the churches in the two parts of Germany.

Heaviest attack of the Red government on the church in recent months has been against religious instruction of the youth. The government ordered that classes in religion cannot be held until two hours after public school classes are dismissed. This makes it impossible for pupils living at some distance from school buildings to attend these classes.

WHEN RELIGIOUS instruction in public schools was banned soon after the war, the church developed its own highly effective educational program. There were 8,000 full-time teachers enlisted and trained, who worked with 5,000 pastors to teach 2.5 million children. Supplies for these church schools were provided mainly by the Lutheran World Federation.

Now there is strict supervision of these teachers. Only those approved by the Communist government are permitted to function. They must apply every three months for renewal of their teaching permits. And in many places the church libraries have been closed, following charges that they include "western literature."

The attack on the church schools is a violation of the East German constitution, which guarantees religious liberty. The Red government explains that the present situation is critical and therefore requires setting aside the constitutional guarantee. The same statement is made in refusing the use of public buildings for classes in religion.

—BERLIN CORRESPONDENT

ANY UNITED LUTHERAN has opportunity to call attention to individuals who might be useful as members of the church's boards and agencies. Names, addresses, and information about proposed nominees may be sent to synodical delegates to the 1958 ULCA convention.

OFFICIAL NOTICE

AS REQUIRED by the By-laws of The United Lutheran Church in America, Section V(c), Rules Governing Nominations, the following list of elective agency vacancies, to be filled at the Oct. 8-15, 1958, Convention of the Church, is published.

Any delegate, clerical or lay, may propose in writing to the ULCA Secretary's Office, 231 Madison Avenue, New York 16, New York, the names of individuals eligible for election, for the consideration of the Committee on Nominations. The proposer shall clearly indicate, with each name submitted, the vacancy for which he submits the name. Blanks for use in forwarding nominations will be mailed to delegates by the Secretary of the Church.

The By-laws provide further that no suggestion shall be entertained by the Committee on Nominations if received at the ULCA Secretary's Office later than noon of the sixtieth day (Saturday, Aug. 9, 1958) preceding the opening day of the Convention.

ANY BOARD or other elective agency may also submit to the Secretary of the Church as many names for its vacancies as it cares to suggest for consideration by the Committee on Nominations, provided they reach the office of the Secretary of the Church not later than noon, Aug. 9, 1958.

Names of present members of elective agencies should not be submitted unless the terms of such members expire at the time of the 1958 Convention (see 1958 ULCA Year Book, pages 49-55). This limitation does *not* apply to nominations to the Executive Board or to the Executive Committee of the Lutheran Laymen's Movement for Stewardship.

After "giving suitable consideration to the names suggested" by delegates, boards, and other elective agencies, the Convention's *Committee on Nominations* will select two nominees for each elective agency vacancy. These selections will be published in THE LUTHERAN early in September.

On the official list of nominees submitted by the Committee on Nominations to the Convention and on the Convention ballots, indication will be given showing whether or not the source of the nomination suggestion was the agency concerned.

Immediately following the submission to the Convention of the official report of the Committee on Nominations, opportunity will be given for making additional nominations from the floor.

OFFICIAL NOTICE
Of the 21st Biennial Convention of The United Lutheran Church in America

Notice is hereby given that the 21st Biennial Convention of The United Lutheran Church in America will be held in Dayton, Ohio, Oct. 8-15, 1958.

The opening service, including the Holy Communion, will be held on Wednesday, Oct. 8, 1958, in the Montgomery County Memorial Building, 125 E. 1st Street, Dayton 2, Ohio, beginning at 10 A.M., Eastern Standard Time.

Business sessions of the convention will be held at the Montgomery County Memorial Building, 125 E. 1st Street, Dayton 2, Ohio, beginning at 2 P.M. (EST) on Wednesday, Oct. 8, 1958.

Registration of delegates will start at 2 P.M. on Tuesday, Oct. 7, 1958, in the foyer of the Montgomery County Memorial Building.

F. EPPLING REINARTZ, *Secretary*

Elective Agencies—Vacancies to Be Filled at 1958 Convention of the Church

Note: Where an asterisk (*) occurs in front of a name, it indicates that the person so designated has served a second term and is *ineligible* for re-election to that particular board, commission or committee.

EXECUTIVE BOARD (Term 4 years)

Clerical. Term expiring 1958

*Boliek, Rev. Wynne C., 421 Main St., Greenville, S. C. ..... SC
Jacobi, Rev. Albert G., 237 King St. W., Kitchener, Ontario, Can. ..... Cn
*Putman, Rev. Dwight F., 2600 N. 3rd St., Harrisburg, Pa. ..... CP
Zeidler, Rev. Clemens H., 100 E. 22nd St., Minneapolis 4, Minn. ..... Nw

Lay. Term expiring 1958

Menge, Walter O., 4715 Hartman Rd., Ft. Wayne, Ind. ..... Id
Stoughton, Clarence C., Wittenberg College, Springfield, Ohio ..... O
Wehle, Victor O., 920 15th Ave., N., St. Petersburg, Fla. ..... Fl
*Zimmerman, William F., Midland College, Fremont, Neb. ..... CS

To be elected at 1958 convention for the term expiring in 1962—4 clerical and 4 lay members

COMMISSION OF ADJUDICATION

(to be the Court of Adjudication and Interpretation after a relevant amendment to ULCA Constitution has been declared in force on October 8, 1958)

Clerical. Term expiring 1958

*Stirewalt, Rev. M. L., 493 12th Ave., N.E., Hickory, N. C. ..... NC
*Zinck, Rev. A. A., 2101 W. Wisconsin Ave., Milwaukee 3, Wis. ..... Nw

Lay. Term expiring 1958

*Bauer, Alexander S., 1524 Lincoln Liberty Bldg., Philadelphia 7, Pa. ..... PM

Clerical. Term expiring 1960

Vacancy

Clerical. Term expiring 1962

Vacancy

To be appointed by the President of the Church "for a term of 6 years each, subject to confirmation by the Convention"

For the term expiring in 1964—2 clerical and 1 lay member
For the term expiring in 1962—1 clerical
For the term expiring in 1960—1 clerical

BOARD OF FOREIGN MISSIONS (Term 6 years)

Clerical. Term expiring 1958

Graf, Rev. Paul L., 5145 17th Ave., S., Minneapolis, Minn. ..... Nw
Kidd, Rev. Samuel E., 12 Centre Ave., Norristown, Pa. ..... PM
*Kinard, Rev. Karl W., Drawer 190, Columbia, S. C. ..... SC
Swensen, Rev. Viggo, 2000 Market St., Harrisburg, Pa. ..... CP

Lay. Term expiring 1958

*Gulden, Paul Immo, 120 Broadway, New York 5, N. Y. ..... NY
Irvin, Fredric B., Thiel College, Greenville, Pa. ..... Pg
*Sardeson, Mrs. O. A., 37 Washington Sq., W., New York 11, N.Y. ..... NY

To be elected at 1958 convention for the term expiring in 1964—4 clerical and 3 lay members

CONTINUED — NEXT PAGE . . .

NOMINATIONS . . .

BOARD OF AMERICAN MISSIONS AND WEST INDIES MISSION BOARD (Term 6 years)

Clerical. Term expiring 1958

*Beasom, Rev. James P., Jr., 217 E. Holly St., Rialto, Calif. ..... PS
Conrad, Rev. F. L., Sr., Box 240, Salisbury, N. C. ..... NC
Truchses, Elmer P., 217 W. Louther St., Carlisle, Pa. ..... CP
Satre, Rev. W. Carl, 1319 Rollins Rd., Toledo 12, Ohio ..... O

Lay. Term expiring 1958

Brown, James S., 7601 Ashworth Rd., West Des Moines, Ia. ..... Ia
Olson, Gilbert E., 1839 W. Northern, Phoenix, Ariz. ..... PS
Peeler, Clifford A., 601 Lake Dr., Salisbury, N. C. ..... NC

To be elected at 1958 convention for the term expiring in 1964—4 clerical and 3 lay members

BOARD OF SOCIAL MISSIONS (Term 6 years)

Clerical. Term expiring 1958

*Carlson, Rev. Oscar W., 7601 York Rd., Baltimore 4, Md. ..... Md
*Futchs, Rev. Carl, 93 Nelson Ave., Jersey City 7, N. J. ..... NJ
*Kinports, Rev. Paul M., 104 N. Aurora Ave., Clearwater, Fla. ..... Fl
Mitchell, Rev. Carveth P., 593 Stewart Lane, Mansfield, Ohio ..... O

Lay. Term expiring 1958

*Ruff, Mrs. G. Elson, 234 W. Johnson St., Philadelphia 44, Pa. ..... PM
*Scott, Ernest P., 1836 Euclid Ave., Cleveland 15, Ohio ..... O
*Speckman, Lawrence F., 122 S. 4th St., Louisville, Ky. ..... KT

To be elected at 1958 convention for the term expiring in 1964—4 clerical and 3 lay members

BOARD OF DEACONESS WORK (Term 6 years)

Clerical. Term expiring 1958

Bachmann, Rev. E. Theodore, Pacific Lutheran Theological Seminary, 2770 Marin Ave., Berkeley 8, Calif. ..... Pf
Deaton, Rev. John L., 9 E. Hill St., Baltimore 30, Md. ..... Md
Futchs, Rev. John F., 1000 Montana St., El Paso, Tex. ..... RM

Lay. Term expiring 1958

*Lyerly, Sister Pearle N., 212 E. Capitol St., Washington 3, D. C. ..... Md
*Williams, W. Gordon, 1900 Wyoming Ave., Forty Fort, Pa. ..... PM

To be elected at 1958 convention for the term expiring in 1964—3 clerical and 2 lay members

BOARD OF PENSIONS (Term 6 years)

Term expiring 1958—1 clerical and 4 lay members. Of these 4 lay members 2 are to be elected by the convention, 2 are to be elected by the Executive Board (see ULCA Constitution, ARTICLE XIII, Section 2)

Clerical. Term expiring 1958

Steinhoff, Rev. L. H., 2935 N.E. Broadway, Portland 12, Ore. ..... Pf

Lay. Term expiring 1958

*Hershey, W. K. S., 118 E. Market St., York, Pa. ..... CP
Hollings, Ernest F., Lieutenant Governor, Columbia, S. C. ..... SC
Ross, Walter W., Manufacturers Trust Co., 55 Broad St., New York 15, N. Y. ..... NY
Vacancy

To be elected at 1958 convention for the term expiring in 1964—1 clerical and 2 lay members

BOARD OF HIGHER EDUCATION (Term 6 years)

Clerical. Term expiring 1958

Brath, Rev. Peter, 1 Trinity Pl., Greenville, Pa.....Pg
*Buehlow, Rev. Arthur F., New Hamburg, Ontario, Can.....Cn
Eisenberg, Rev. W. E., 605 S. Stewart St., Winchester, Va.....Va
Krauss, Rev. Paul H., 405 W. Wayne St., Ft. Wayne 2, Ind.....Id

Lay. Term expiring 1958

*Anderson, George, University of Kansas, Lawrence, Kan.....CS
Hess, Walter E., 4324 Verplanck Pl., N.W., Washington 16, D. C.....Md

Vacancy

To be elected at 1958 convention for the term expiring in 1964—4 clerical and 3 lay members

BOARD OF PARISH EDUCATION (Term 6 years)

Clerical. Term expiring 1958

*Beck, Rev. Alfred L., 33 Grove St., Rochester 5, N. Y.....NY
Hamm, Rev. L. Boyd, P.O. Box 447, Leesville, S. C.....SC
Heinecken, Rev. Martin J., 7301 Germantown Ave., Philadelphia 19, Pa.....NY
Lentz, Rev. A. B. J., Louisville, Neb.....CS

Lay. Term expiring 1958

*Anderson, Miss Karen, 4239 Kedvale Ave., Chicago 41, Ill.....Il
Chworowsky, Martin P., 1520 Spruce St., Philadelphia, Pa.....PM
Sanders, Mrs. Robert W., 2909 Beltline Blvd., Columbia, S. C.....SC

To be elected at 1958 convention for the term expiring in 1964—4 clerical and 3 lay members

BOARD OF PUBLICATION (Term 6 years)

Clerical. Term expiring 1958

*Heim, Rev. Ralph D., Lutheran Theological Seminary, Gettysburg, Pa.....Pg
Hrdlicka, Rev. Herbert D., 480 Laurel Ave., Bridgeport 5, Conn.....NY
*Snyder, Rev. Russell D., 7314 Boyer St., Philadelphia 19, Pa.....PM

Lay. Term expiring 1958

*Fisher, Arthur W., 113 N. Union St., Concord, N. C.....NC
*Konemann, Fred W., 505 Stirling Rd., Silver Spring, Md.....Md
Wilde, Bertram M., 1401 Walnut St., 11th Floor, Philadelphia 2, Pa.....PM

Vacancy

To be elected at 1958 convention for the term expiring in 1964—3 clerical and 4 lay members

COMMITTEE ON CHURCH PAPERS (Term 6 years)

Clerical. Term expiring 1958

*Hershey, Rev. Robert D., 3 W. 65th St., New York 23, N. Y.....NY
Valentiner, Rev. Paul E., 1006 Bedford Ave., Brooklyn 5, N. Y.....NY

Lay. Term expiring 1958

Keister, William E., Strasburg, Va.....Va

To be elected at 1958 convention for the term expiring in 1964—2 clerical and 1 lay member

CONTINUED — NEXT PAGE . . .

NOMINATIONS . . .

EXECUTIVE COMMITTEE OF THE LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP

(Term 2 years)

Term expiring in 1958

The constitutional restriction that "No person shall be a member of more than one board at one and the same time" does not apply to the LLM.

Baumer, Erwin G., 309 Blackland Rd., N.W., Atlanta, Ga. . . . . GA
Berry, Russell J., Box 539, Staunton, Va. . . . . Va
Bly, Chauncey G., 105 Fairmeadow Dr., Rochester 18, N. Y. . . . . NY
Brammer, Bart R., 3520 Prudential Plaza, Chicago 1, Ill. . . . . Id
Breneman, LeRoy B., 518 Fulton Bank Bldg., Lancaster, Pa. . . . . CP
Brezing, Herman J., 515 Vanderbilt Ave., Niagara Falls, N. Y. . . . . NY
Carter, Robert E., 115 Overhill Rd., Baltimore, Md. . . . . Md
Erb, Frederick G., 1003 N. Charlotte St., Pottstown, Pa. . . . . PM
Heckathorn, Eugene S., 128 Scenic Dr., Orinda, Calif. . . . . PS
Hefner, Theodore G., 2620 Bellaire St., Denver, Colo. . . . . RM
Helwig, Walter O., 2632 N. 81st St., Wauwatosa 13, Wis. . . . . Nw
Kontje, Howard C., 25 Clinton Ave., Plainfield, N. J. . . . . NJ
Langholz, Herman, 438 W. Wichita Ave., Russell, Kan. . . . . CS
Lindemann, Frederick W., R.F.D. 3, Freedom Plains Rd., Poughkeepsie, N. Y. . . . . NY
Matthies, Roland C., 817 Woodlawn Ave., Springfield, Ohio. . . . . O
Metzger, Alvin J., c/o Wm. Knechtel & Son, Hanover, Ontario, Can. . . . . Cn
Mitchell, Everett G., Beautiful Day Farm, R.F.D. 2, Box 84A, Wheaton, Ill. Il
Peterson, Robert V., 1439 S. Renaud Rd., Grosse Pointe Woods 6, Mich. . . . . Mh
Thomas, Harold O., 3435 W. Parkridge Dr., N.W., Canton, Ohio. . . . . O
Wessinger, James B., 3416 Heyward, Columbia, S. C. . . . . SC

To be elected at 1958 convention for the term expiring 1960—10 laymen

(See ULCA By-laws, Section V (d), Item 7)

THE NEWS IN THE CHURCHES

CANADA

All Mission Fields Occupied; First Unit Constructions Next

By NORMAN BERNER

KITCHENER—Two missions were organized in Toronto in May with almost identical memberships, approximately 75 confirmed and 50 children. Emmanuel, in the east end, has called the Rev. Harold Brose as pastor. The northwest congregation will be served by the Rev. Wallace Minke.

The Canada Synod has now occupied all of its approved mission fields. Next big step will be the provision of first units for the large number of missions organized in the last three years. It is expected that more than a dozen will be under construction or completed by the end of 1959.

Student David Kaiser is surveying Cornwall, Brockville, and Sarnia during the early summer. On July 1 he will supply the Geraldton parish, currently without a pastor.

CORNERSTONES were laid for new churches in Sault Ste. Marie and Oakville in June. Dr. Nils Willison, Meaford, and the Rev. Norman Berner, Kitchener, were guest speakers.

THE REV. DONALD STEWART has resigned from the Philipsburg parish to become the first called pastor of St. Philip's, Kitchener. He was installed on June 1 by Synod Secretary Karl Knauff, developer of the mission.

OHIO

Amos J. Traver Retires from Hamma Faculty

A Lot of Writing Remains to be Done

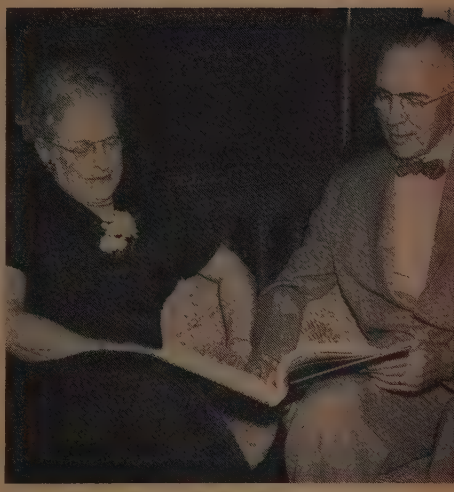
SPRINGFIELD — Nearly half the student body at Wittenberg College's Hamma Divinity School was signed up this year for an elective course in "The Ministry of Writing."

The reason: Dr. Amos J. Traver, Hamma's writing pastor, was offering the course for the fifteenth and last time. Dr. Traver, who is 68, is retiring as professor of practical theology. He will become a professor-emeritus Sept. 1, completing a ministerial, teaching and writing career which spans 46 years.

Retirement will not mark the end of an active life. Dr. Traver, author of 11 books, has plans for several more. He will be busy as supply preacher, too.

Amos John Traver, son of a Hartwick Seminary professor and clergyman, graduated from Wittenberg College and Hartwick Seminary, served New York churches, was a general secretary of the Luther League of America, and pastor of Frederick, Md., Evangelical Lutheran Church before joining Hamma's faculty as professor of practical theology in 1943.

His active interest in religious journalism stemmed from long association with church magazines. He was editor of the *Luther League Review* and *Lutheran Men*, a contributor to THE LUTHERAN and *The Christian Herald*.



The Travers at home leaf through volume containing letters of tribute to the retiring professor from faculty members and students

Dr. Traver has been a member of the ULC Board of Publication since 1948, served formerly on the Board of Parish Education.

CANADA . . .

DR. AND MRS. JOHN SCHMIEDER were honored on the 40th anniversary of their marriage and of their coming to St. Matthew's Church, Kitchener.

THE REV. KYOSTI TOPPILA was honored at a farewell service following his retirement on May 31 as pastor of Agricola Finnish Church, Toronto. The Rev. Lauri Torppa, of Finland, has been engaged by the congregation as supply pastor for a year.

ST. JAMES' CHURCH, Elmira, was host to the Luther League of Canada for its convention, May 17-19. Carl Mueller, London, was re-elected president. Robert Menges represented the Luther League of America.

Brotherhood Changes Name

THE BROTHERHOOD of the Canada Synod decided to change its name to United Lutheran Church Men at its convention in St. Stephen's Church, Kitchener, May 3-4. The change will become effective at the next convention. Howard Herter, Waterloo, was chosen to succeed Walter Ludwig as president.

ST. JAMES' CHURCH, Baden, celebrated its

(Continued on page 46)

All-Lutheran Art Society Holds First Conference

By PAUL L. WETZLER

MINNEAPOLIS—Six months after its organization, the Lutheran Society for Worship, Music and Arts held its first conference and announced that its membership had exceeded 500.

The society, organized last December in Des Moines, Iowa, by members of four Lutheran church bodies (ULC, Augustana, Evangelical Lutheran Church and Missouri Synod) has as its declared aim "to devise ways and means for improving the cultural standards, taste and craftsmanship among the Lutherans in America as they relate to their worship life. While the Lutheran heritage of the past will serve as basis for all study and activity, the society will also foster a continuing creativity which seeks to serve and convey the message of the Word in the church in a contemporary idiom."

Areas of concern are theology, liturgy, music, architecture, fine arts, drama, literature, and audio-visual aids.

The first conference of the society (June 18-21) at the University of Minnesota had an attendance of 181 registered participants. Papers were submitted on general subjects concerning liturgy and the arts, and workshops investigated specific areas of research.

A performance of Bach's *Passion according to St. John,* recitals, and a presentation of Henrik Ibsen's *Brand* by the Luther College Campus Players were part of the conference program.

Should Seminarians Marry?

AT LEAST 60 PER CENT of students in four Twin Cities Protestant theological seminaries are married, according to a recent survey. The study was prompted by an editorial, "Should Seminary Students Marry?" in *Christian Century.*

Seminary officials reported that marriage is no handicap to good seminary scholarship, but with reservations. Northwestern Seminary (ULCA) has 52 of its 78 students married. President Clemens Zeidler said a man's scholarship need not suffer because of marriage, but he may have a harder time "especially if children come." Northwestern provides two apartment houses with 24 units for married students.

Luther Seminary (ELC) has no regulations concerning marriage, but makes no provision for housing couples. Augsburg Seminary (Lutheran Free Church) has 14 of 23 students married; Dean John Stensvaag says "when a student has to work a great deal to support his wife and children it definitely interferes with his duties." Bethel Seminary (Baptist) has 75 of 100 married; Dean Edwin Omark feels some are benefited but "more are under heavy pressure."

"100 Years of Lutheranism"

IN OBSERVANCE of Minnesota's 100th anniversary of statehood, all Lutheran bodies will co-operate in presenting a pageant, "100 Years of Lutheranism in Minnesota." Jim Kerr has been engaged by the Minnesota Centennial Lutheran Pageant Committee to write the script. He will be assisted by the drama, art and music departments of the several Lutheran colleges.

The pageant will be performed at various places in the state. Dates for St. Paul and Minneapolis are Oct. 26 and Nov. 2.

SCANDINAVIAN ROYALTY were among European visitors to churches and church-related colleges of Minnesota during the centennial celebration. Prince Bertil of Sweden received an honorary degree at Gustavus Adolphus College (Aug.) at St. Peter and worshiped at Ebenezer Church, Minneapolis.

Princess Astrid of Norway visited St. Olaf College (ELC) at Northfield, later worshiped at Norwegian Memorial Church in Minneapolis. She was accompanied by the Norwegian prime minister, Einar Gerhardsen.

Chapel at Chisago City, Minnesota's United Lutheran camp ground, gets ready for dedication
Young people put finishing touches to building and surroundings for June 15 special service

Chapel Dedicated at Camp

THE NEW $25,000 Lake Camp Chapel was dedicated at the 33-acre United Lutheran camp ground at Chisago City, on Green Lake, June 15. Dr. Clarence B. Lund, synod parish education secretary, preached.

Tribute was paid to Carl A. Carlson, president of the Lake Camp board, who for years has given generously of his time, energy and money to this project.

THE EVANGELICAL Lutheran Church, with 2,700 congregations, held its final convention in Central Church, Minneapolis, starting June 18. The next meeting will be in 1960 when this church unites with the ALC and UELC. The convention defeated a motion that free tuition be given students attending Luther Seminary. Current tuition fee is $100.

PRINCE OF GLORY CHURCH, formerly of the Slovak Synod and since May a member of Northwest Synod, observed its 35th anniversary May 18. The congregation recently dedicated a new $275,000 church and school. Pastor is the Rev. John Kanyuch.

VALLEY OF PEACE CHURCH, organized by the Rev. Michael D. Furney 28 months ago with 98 members, now has 550 baptized members—300 confirmed, in Golden Valley, Minn. The congregation hopes to build next spring. Pastor Furney says it "all depends on double benevolence."

A Golden Valley village ordinance prohibiting construction of churches in residential districts was held invalid in Hennepin County Court. Judge James E. Montague, ruling on a suit by a Jewish congregation, said the village does not have the constitutional right to prevent churches from building in home areas.

Richfield to Sell Building

RICHFIELD CONGREGATION at a special meeting June 16 voted to sell its property at 58th St. and Wentworth Ave. South, Minneapolis, to the Seventh Day Adventists. If the sale is consummated, both congregations will use the old building until the new Lutheran church is completed.

Pastor H. T. Rasmussen said groundbreaking has been set tentatively for Sept. 7, with completion expected by next April 1. Total cost will be $650,000.

RESURRECTION CHURCH, Minneapolis, dedicated its new Wicks two-manual organ on June 15. Dr. William H. Cooper preached.

MINNESOTA . . .

SONS FOR THE MINISTRY retreat was held June 14-15 at Lake Camp, Chisago City. The Rev. Robert Herhold preached and the Rev. Lester Stine acted as dean. Eighty-one boys attended. Of 57 who returned questionnaires, three indicated they felt definitely called to the ministry, 15 felt a "possible call," 30 an "inclination," and eight no inclination at all.

SALEM CHURCH, Minneapolis, will raze two apartment buildings on Lyndale Ave. South to provide parking for 100 more cars.

IOWA

Synod Churches Preparing Major Evangelism Efforts

By ALFRED J. BEIL

DES MOINES—The evangelism program is getting major consideration in the synod. The Rev. Dana Johnson, midwest field director of evangelism for the Board of Social Missions, met with the synodical evangelism committee on June 14. Plans were made for workshops this fall and winter.

Bethlehem Church, Manly, is conducting a pilot evangelism project for the BSM. The purpose is to create small groups within the congregation, meeting at the homes of members for informal scripture study and discussion of church matters. Pastor Johnson is working with Pastor James Lesher and the committee.

An evangelism retreat for Luther League leaders in the southeastern district was held June 7, under the direction of David Young, Muscatine, chairman of the evangelism committee.

Church Trains Own Soloists

TRINITY CHURCH, Sioux City, has started a program of training soloists. Four choir members selected by the music committee receive weekly vocal lessons, with the cost shared equally by the congregation and the pupils.

Four singers have completed one semester and another four are beginning. By this method the church seeks to increase and develop the talents of its choir.

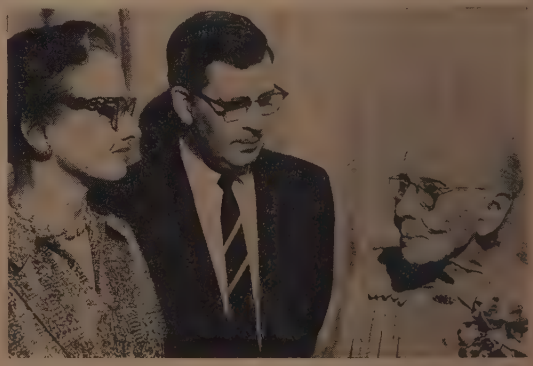
More Using New Hymnal

MORE CONGREGATIONS have announced plans for introducing the new *Service Book and Hymnal* this fall. Among them are First Church, Cedar Rapids; Grace Church, Muscatine; St. Paul's Church, Clinton; and Bethlehem Church, Manly.

St. Paul's Church, Fernald, had never

FIRST CHURCH, Newton, gave a public reception in honor of Mrs. Bertha Graham on her 98th birthday, May 14. Mrs. Graham has been an active member of the church all her life. She taught in the Sunday school for more than 80 years, and held many offices in the congregation and Iowa Synod.

Mrs. Graham was graduated from Newton High School in 1878. During the town's centennial celebration in 1957 she was given the honor of dedicating the centennial marker on the court house grounds.



ULCW President Gene Nicol, Pastor Philip Biblehimer brought First Church's greetings to Mrs. Bertha Graham

used the *Common Service Book*, but was using an older hymnal until this June 1, when the new *Service Book and Hymnal* was introduced.

St. John's Church, Des Moines, started using the new books on May 11. Dr. Henry Opperman, the pastor, reported much enthusiasm among the congregation.

St. Paul's Church, Postville, was to dedicate its new hymnals on July 6, and to begin use of the new service on July 13.

Youth Serving Iowa Pulpits

YOUTHFUL PASTORS and seminary interns are popular in Iowa. Five congregations are being served by pastors just ordained. Eight interns are associated with experienced pastors, serving seven congregations.

Three Chicago Seminary graduates, ordained since the synod convention in their home churches, are: Wayne Johnson, ordained at Trinity, Sioux City, May 25, and serving Bethany, Iowa Falls; Cloy Meine and John D. Meyer, ordained at St. Paul's, Postville, June 1, and serving at St. Mark's, West Des Moines, and at Trinity, Estherville.

Two Northwestern Seminary graduates ordained at the synod convention are: Robert Hoeft, serving St. John's, Dunlap, and Gerald Hibbard, serving as assistant pastor of St. Paul's, Postville.

The eight interns are: Lawrence Fruhling at St. Mark's, Davenport; Robert C. Janes at Calvary, Buffalo; Richard Keenan at St. Paul's, Davenport; Robert Beckstrom and Fay Miller at St. John's, Des Moines; James Felton at Redeemer, Des Moines; Ronald Norman at St. Luke's, Sioux City; and George Munroe, serving as mission developer at Johnston.

KENTUCKY-TENNESSEE

Louisville Churches Start Urban Self-Study Program

By HOWARD A. WESSLING

LOUISVILLE—More than 75 ministers and laymen representing most Lutheran churches in Louisville attended a meeting to inaugurate an urban self-study program. The Rev. John Wagner, assistant secretary of urban church planning, National Lutheran Council, is guiding the co-operative project.

Dr. Gerard Busch, president of the Kentucky-Tennessee Synod, and Dr. Carl Eberhard, pastor of a Missouri Synod congregation, are co-chairmen of the local committee. Four meetings have been set up for September through December, with a fifth all-day session planned for Jan. 17.

Rapid expansion of Louisville has left a large core of downtown churches in changing neighborhoods. Urban problems already have beset churches in the outer fringe, and it appears that suburban churches will be urbanized in their own fashion within ten years.

The self-study program is intended to assemble facts upon which congregations can take immediate action, also to develop a long-range program to meet future conditions.

President Busch and two Louisville pastors attended the School for Urban Pastors conducted by the Board of American Missions at Philadelphia Seminary May 26-June 6. The two were the Rev. John Evans, of First Church, and the Rev. Howard Wessling, of Memorial Church.

Summer School at Crestwood

SYNODICAL SUMMER SCHOOL was held June 29-July 5 at Camp Kavanaugh, Crestwood, Ky. The Rev. Charles Frank, pastor of Memorial Church, Nashville, Tenn., was dean of the school.

THE REV. WILFORD BUTT, pastor of Hopeful Church, Florence, Ky., celebrated the 25th anniversary of his ordination. Dean Elmer Flack, of Hamma Divinity School, was the speaker.

THE REV. JAMES R. LING was installed as pastor of Trinity Church, Louisville, on June 29.

Ordination Is "Family Affair"

LOS ANGELES—Most participants were members of one family when Pastor Edward L. Valbracht was ordained by Pacific Southwest Synod President Carl V. Tambert and installed as pastor of Calvary Church, Azusa.

Pastor Edward Valbracht is the latest male member of the Valbracht family to enter the ministry. After service in the Pacific in World War II, he spent seven years in the business world before entering Pacific Seminary. He graduated this spring.

Taking part in the ordination and installation service were the new pastor's father, Dr. E. F. Valbracht; his brother Louis, pastor of Edgebrook Church, Chicago; and his brother-in-law, L. A. Failing, pastor of Luther Memorial Church, Burbank.

Ordinand Valbracht congratulated by father, Dr. Tambert, brother-in-law, brother look on

Mount Cross Camp Expands

LUTHERANS of northern California had reason to be proud this summer. Mount Cross Bible Camp they had bought on a 102-acre tract of land in 1948 and subsequently developed dedicated new facilities in May which expanded its capacity by 500 campers.

Sponsoring the camp are members of the ULC, Augustana, Suomi Synod, UELC and ALC bodies.

Cabin in clearing amidst giant redwood trees is one of the new facilities readied this summer by Northern California Lutherans

The new buildings, erected in clearings among giant redwood trees are a girls' dormitory, dining hall and canteen, and renovated kitchen. The camp has a $20,000 swimming pool. Its program includes religious guidance, crafts and sports. Total attendance in 1957 was 1,100.

Dedication services were attended by 600 members and friends of the supporting congregations. Among the participating ministers were Pastors Werner Welchert and Kenneth Senft of the United Lutheran Church.

"Eloise" Goes to Sunday School

Evelyn Rudie, Hollywood's bright young star, is faithful child member of Lutheran church

For millions of American television viewers, Evelyn Rudie is "Eloise." They saw the charming (and spoiled) brat whose world is the de luxe hotels of two continents, romp through a 90-minute TV version of Kay Thompson's best-selling book on Playhouse 90 and will remember Eloise's antics and Evelyn Rudie's performance for a long time.

They'll see a lot more of Evelyn in the future. She is now filming her own soon-to-be-launched TV series, "Cindy." This makes the eight-year-old girl one of the busiest child actresses in Hollywood. She has been a guest on several network shows, made a film short for the U.S. Treasury Department promoting U.S. savings bonds ("Your Share in America"), and her weekday schedule looks just like that of any other successful movieland star.

But on Sunday, Evelyn Rudie becomes Evelyn Bernauer and goes to church with her parents. They're members of Calvary Lutheran (Missouri Synod) Church in Beverly Hills, and Evelyn, Pastor Theodore Schoessow reports, has a perfect attendance record and takes part in all Sunday school activities. She's been coming to Sunday school for the past five years, while her parents attend adult Bible class. Afterwards they're all together at the service.

Evelyn, who sings, dances, skates, rides horseback, plays the piano and speaks French and German besides English (with accents and dialects if given a 48-hour notice), comes from a long line of people in the art and theater. Her grandfather, Rudolph Bernauer, wrote librettos, her father was a writer-producer-director of musical shows in Europe, and her uncle is Desmond Leslie, British novelist and nephew of Sir Winston Churchill.

Evelyn, with father, teacher Louise Weber, Pastor Schoessow, at Mt. Calvary Church

California Hospital to Expand

Los Angeles—The announcement of a $3,000,000 expansion plan for California Hospital was made this spring by Lutheran Hospital Society of Southern California.

The project calls for construction of a nine-story wing on the north side of the main building and has been worked out in co-operation with city officials.

Plans for the development of California Hospital's Medical Center were explained before a gathering of 500 Lutheran churchmen in May.

Editorial Positions Filled, Augustana Sends Staff Member

WITH WORK on the long-range program of parish education shifting into high gear, more people were needed to fill existing gaps in BPE assignments while the first staff member of Augustana's Board of Parish Education arrived in Philadelphia to join the long-range team.

EDWARD UTHE

NEW editor for parish education material is the Rev. Edward W. Uthe, pastor of Good Shepherd Church, Tonawanda, N. Y., and former associate pastor of Reformation Church, Rochester.

A native of Schenectady, Pastor Uthe holds degrees from the University of Pennsylvania and is a Philadelphia Seminary alumnus. He has served on the New York Synod's parish education committee, has contributed to the quarterly *Augsburg Uniform Series* and *Parish School*.

Pastor Uthe will share in editorial responsibility for *Augsburg* lessons while Editor Donald Pichaske devotes part of his time to the long-range program, and writes camp and *Faith and Action* material.

MRS. SARA MARKLE

TAKING the place of the late Mrs. Mabel B. Fenner is Mrs. Sara Louise Markle, a former public school teacher and for the past four years director of education of Zion Church, Sunbury, Pa.

Mrs. Markle, a native Virginian, is the daughter of the late Pastor James Brosius and sister of the U.S. Navy Chaplain George R. Brosius. Her husband was killed in World War II.

Coming from the Central Pennsylvania Synod, with degrees in letters from the University of Pittsburgh, she conducted workshops and leadership training courses for the synod. She was also a contributor to *Parish School*.

She will join the BPE staff Aug. 15 as secretary of children's work and missionary education.

N. L. NORQUIST

FIRST of six staff members expected to be assigned by the Augustana Church to the long-range parish education program is Dr. N. Leroy Norquist, New Testament teacher at Grand View Seminary, Des Moines, Iowa.

A graduate of Augustana College and Seminary, Dr. Norquist completed post-graduate studies at Hamma Divinity School and Hartford Seminary. He served a mission in Portland, Ore., before joining the faculty of the American Evangelical Lutheran seminary in 1955.

Having his office in the ULC's parish education headquarters in Philadelphia as staff member of Augustana's Board of Parish Education, Dr. Norquist will have opportunity of getting experience in editorial work.

So far, ten staff members are involved in the long-range program in which the ULC and Augustana co-operate with the American Evangelical Lutheran Church and the Suomi Synod. The project is expected to take ten years to complete.

Construction Begins for Germantown Home Addition

PHILADELPHIA—Groundbreaking at Germantown Home on June 21 marked a milestone in the Pennsylvania Ministerium's current "Operation Aged" campaign designed to raise $750,000 for expansion of facilities for the care of chronically ill, aging persons.

The groundbreaking, led by Ministerium President Charles M. Cooper, was for an addition to an existing wing of the home containing living quarters and infirmary for residents.

The new facilities and extensive remodeling of the existing building will make it possible to care for 130 more men and women now on the home's waiting list.

The synod-wide appeal had reached 82 per cent of its goal through cash offerings and pledges by the end of May, according to the appeal director, Dr. Frank M. Brown. He said the home's board of trustees was confident that the goal would be attained and had decided to go ahead with expansion plans to meet the needs of aged persons now on the waiting list.

The home is also planning to expand its non-resident care program which provides casework counseling, material assistance and spiritual support to the aging in their own homes.

Director of the home serving Lutheran congregations throughout the territory of the Pennsylvania Ministerium is Dr. Walter R. Harrison.

Dr. Cooper breaks ground as Dr. Brown, Dr. Harrison and contractor W. F. Lotz look on

Berks County Congregations Welcome New Service Book

By ROBERT SCHOENERT

READING—Changeover to the new hymnal and liturgy is progressing smoothly in the Reading Conference, according to the Rev. Theodore W. Jentsch, who conducted four workshops on the new *Service Book and Hymnal.*

Pastor Jentsch, of St. John's Church, Sinking Spring, said every report he has received to date has been enthusiastic.

About a dozen of the conference's 95 congregations have already made the change. Most churches look forward to placing the new book into use this fall or next year.

Three of the workshops conducted by Pastor Jentsch took place in the city while the other one was held in Kutztown. Preference for the first and second settings is equally divided. It was agreed that congregations should not use new liturgy without first having practiced it.

As a result, some congregations set up practice meetings on weekday nights while others set aside a portion of the Sunday service to familiarize themselves with the new book.

PA.: READING . . .

A tape recording of the new service has been played to most of the congregations. Some choirs visited churches that already made the changeover to hear the new liturgy.

Pastoral Group Re-elects Burnite

THE REV. DAVID C. BURNITE, pastor of St. Paul's Church, Reading, was re-elected president of the Lutheran Pastoral Association of Reading and Berks County.

Other officers re-elected were: Secretary, the Rev. Clyde I. Fry, pastor of Bethany Church, Stony Creek Mills, and treasurer, the Rev. William J. Ducker, pastor of Reformation Church, Reiffton.

THE REV. LOUIS EWALD was installed as pastor of Trinity Church, Wernersville, by the Rev. Daniel F. Newhart, president of the Reading Conference.

THREE BERKS COUNTY men were ordained in St. Luke's Church, Easton. They were the Rev. Wilson R. Hoyer, the Rev. Kenneth M. Trexler, and the Rev. Byard J. Ebling.

Inner Mission Reorganizes

JOHN C. SCHELL was named president of the Inner Mission Society of the Evangelical Lutheran Church of Reading and Vicinity at Calvary Church, Laureldale. Other officers are: Vice president, Robert T. McWade; secretary, Ruth Kiehl, and treasurer, H. Ralph Yerger.

ABOUT 200 MEMBERS of the Lutheran and United Church of Christ congregations of St. John's Union Church, Gibraltar, attended the dedication of a new $20,171 Sunday school room and kitchen. The guest speaker was Dr. Paul T. Slinghoff, president of the Reading UCC Synod.

CHRIST CHURCH, Spangsville, will dedicate its newly renovated edifice on Sept. 21 as part of the 50th anniversary of the cornerstone laying.

The Rev. Lawrence Tropp, pastor, said that the repair and painting of the church interior has been completed. Plans are now being made for raising the chancel floor, a new altar rail and varnishing of the woodwork.

THE 166-YEAR-OLD Zion Union Church of Womelsdorf has been torn down. Founded in 1792, the church was abandoned in 1918 after the Lutheran and Reformed congregations built structures of their own. The weather vane that stood atop a 105-foot steeple, a bell and two cornerstones have been saved and will be used in a memorial to be placed at the site.

MARYLAND

Five Mission Fields Awaiting Development in Synod

BALTIMORE — Suburban Baltimore and Washington have been selected for development of a total of five new congregations as soon as mission developers can be assigned. Three fields have been earmarked in the Baltimore area, two close to the District of Columbia. Four missions are currently being developed.

A special meeting of the Maryland Synod's missions committee in June was attended by Dr. Karl S. Henry, secretary for survey and research of the Board of American Missions. Dr. Henry spent two days visiting mission fields and inspecting church sites.

The Severna Park mission, being developed by the Rev. Donald F. Sause, broke ground for a house chapel on June 29. Synod Director of Missions J. Leon Haines spoke.

The Lexington Park mission selected as name "Christ Church." Developer is the Rev. Ronald Weinelt.

Christus Victor mission, organized in the Cub Hill area (Baltimore), has purchased a house chapel which will be renovated for use of the young congregation.

St. John's Church, a newly organized mission in Rockville, was formally received into the synod by President J. Frank Fife on June 29.

The Woodlawn area, a suburb of Balti-

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ORDAINED this spring in Maryland were (l. to r.) John Seltzer, William Fearer, R. C. Huddle
William Ervin, Barron Maberry, Ronald Weinelt, Donald Brake, Albert Weber, William May

more, is being developed by the Rev. Eugene A. Gardner. The Rev. William F. Gunther, formerly serving Our Redeemer Church, Glen Burnie, will develop a mission in Beltsville, a Washington suburb.

New Buildings for Synod Churches

A NEW EDUCATIONAL building will be erected by St. Timothy's Church, Dundalk. Pastor R. Henry Neikirk conducted a blessing of the ground for the unit on May 18. He was assisted by Pastor Haines.

Ascension Church, Baltimore, approved plans for a $130,000 educational building last month. Dr. Oscar W. Carlson is pastor.

Grace Church, Easton, rededicated its sanctuary June 8. Assisting Pastor Preston H. Dusman in the service were Pastor Haines and the Rev. Carroll L. Klug who formerly served the congregation.

INSTALLED as assistant pastor of Reformation Church, Washington, was the Rev. John Paul Seltzer. The service on June 15 was conducted by Eastern Conference President Paul H. Smith assisted by the Rev. Raymond Shaheen and the Rev. C. Philip Seltzer, brother of Pastor John Seltzer. Pastor c Reformation Church is Dr. L. D. Folkeme

Other installations were those of Assistar Pastor Richard L. Trudo at Trinity Churcl West Baltimore (July 6), and of Pastor Pat E. Schoeneman at Augsburg Church, Balt more, and Pastor Ray E. Blanset of Fait Church, Congress Heights (Washington), o June 22.

Churches Pay Tribute

PASTOR EMERITUS FRITZ O. EVERS of Zio (City Hall Plaza) Church, was honored Jun 8 on the 50th anniversary of his ordinatio The German-born minister was ordained i 1908 at the age of 21.

Synod President Fife and the Governor c Maryland, Theodore R. McKeldin, brougl greetings for the occasion. Pastor of Zio Church, to which Pastor Evers dedicated 2 years of his ministry, is Dr. Hans-Ludwi Wagner.

MRS. FRANKLIN CLARE FRY, speaker at meeting of the Baltimore sub league of th Women's League of Gettysburg, was honore by the group which contributed $100 to ente

er name in the Golden Book of Special Gifts.

SISTER ZORA HECKART, for 40 years housemother at the Baltimore Hospice for Girls, was honored at a dinner at Christ English Church sponsored by the Lutheran Inner Mission Society. She has been housemother to over 800 girls since she came to Baltimore from the Lutheran Hospital in New York.

ST. MARK'S CHURCH, Hampstead, was selected for a $100 award by the Town and Country Church Development Program in the Middle Atlantic area. The award, the second for the congregation in three years, will be presented at Bedford, Pa., on July 17. Pastor is the Rev. Thomas Sinn.

DEAN of the institute on ministry to the sick sponsored by the visiting clergy service of Johns Hopkins Hospital, and the Council of Churches and Christian Education of Maryland and Delaware, was the Rev. Manfred Manrodt, pastor of Friedens Church, Baltimore.

NEW YORK

Vacation Church Schools Flourish in Buffalo Area

By HERBERT A. BOSCH

BUFFALO—Daily vacation church schools in the Buffalo metropolitan area have enrolled more than 900 pupils from 18 congregations. There are almost 200 teachers and staff members.

Most are being conducted for two weeks, but with varied dates. The greatest number are scheduled in mid-July, but some will not be held until August.

While in some neighborhoods children are attending interdenominational schools, the great majority are using the materials of the ULCA Board of Parish Education.

Concordia Expands, Renovates

CONCORDIA CHURCH, almost 70 years old, is facing the challenge of a changing neighborhood with courage and zeal. Instead of retreating to a comfortable suburb, the congregation has undertaken an ambitious program of improvement and alteration.

Facilities are being added to the building at 400 Northampton Street, and the staff is being increased. The exterior has already been sand-blasted. The organ has been modernized.

Services are being held in the parish house while renovations are underway. The Rev. Edmund J. Moeckel is pastor.

Home for Aged Improved

NIAGARA HOME for the Invalid Aged, an intersynodical institution, has installed new equipment on the fourth floor to care for the increasing number of guests. Co-operating churches are in the midst of a campaign to raise $75,000. George H. Hochreiter and Vernon H. Thompson are co-chairmen.

BUFFALO PASTORS' ASSOCIATION elected the Rev. Howard M. Guhl, of St. John's Church, Gardenville, as president.

CORNERSTONE was laid June 29 for the William H. Mansperger Chapel of Holy Trinity Church. Dr. Ralph W. Loew, pastor, led the ceremony.

CHURCH OF THE NATIVITY, East Aurora, laid the cornerstone of a house chapel. It will be the place of worship until a church building is erected.

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7th and Church Streets, Honesdale, Pa.
Services
9:30—Sunday School
10:45—Church
Rev. R. A. Beck

N. Y.: BUFFALO . . .

ST. JOHN'S CHURCH, in suburban Amherst, begins its seventh year of outdoor service in July. Services on the grounds of the church are conducted by the Rev. Frank F. Welkner, of St. John's Home for Children, and Carl M. Erickson, radio announcer.

This church pioneered in the use of outdoor theaters for drive-in services.

Farewell Dinner for Dr. Beck

ROCHESTER—Churches here received news of the election of Dr. Alfred L. Beck to presidency of the New York and New England Synod with mixed emotions. There was joy in the honor accorded to him, but regret that pastoral ties were to be severed.

For the influence of Dr. Beck has gone far beyond the limits of his parish, the Church of the Reformation.

A farewell dinner was given to Dr. and Mrs. Beck by the Lutheran pastors on June 27. Gifts of appreciation were presented and there were many expressions of assurance that the Rochester Conference would continue its support of the work of the synod and the ULCA.

ANNUAL PICNIC of the Lutheran pastors and their families was held June 23 at Genesee Valley Park. The Rev. Russell J. Fink of Zion Church, is president of the conference.

THE REV. CLIFFORD E. BUTTERER was installed as pastor of Concordia Church, Kendall, on June 8. Conference President Finke was assisted by the Rev. Walter Cowen and Rev. Roger W. Greentaner.

CANADA . . .

(*Continued from page 33*)

centennial on June 15. Synod President A. G. Jacobi was guest preacher. The congregation is currently without a pastor. Seminarian Lloyd Wiseman is supplying for the summer.

TRINITY CHURCH, New Hamburg, dedicated a $19,000 parish education wing on June 8. The Rev. Arthur Buehlow conducted the service. The dedication sermon

as preached by the Rev. Norman Berner, ssistant to the synod president.

ST. MATTHEW'S CHURCH, Hanover, is engaged in a $150,000 fund-raising campaign o enlarge its church and erect an educaonal building. The Rev. S. J. Wittig is astor.

Mrs. Beulah Innes, hostess at the missionry hostel in Monrovia, Liberia, has reurned after spending her furlough in Kitchner. Among her speaking engagements ere addresses at the ULCW conferences in ort Colborne and Morrisburg in May.

NEARLY a thousand persons attended the nnual Lutheran rally sponsored by the rotherhood and held at the Lutheran Sumer Camp grounds at Edgewood Park. The ev. Norman Lange, Woodstock, spoke.

ULCW Prepares for Toronto

TRIENNIAL CONVENTION of the United Luheran Church Women is scheduled for oronto, Sept. 26-30. ULCA President ranklin Clark Fry will give an address on CBC national network on Sunday, Sept. 8. Other speakers will be Dr. Edmund eimle and Dr. O. Fred Nolde, both of hiladelphia Seminary.

THE REV. J. FREDERICK LITTLE will beome the first full-time chaplain at Waterloo ollege. He is a son of the late Dr. C. H. ittle, for many years a professor at Waterloo Seminary. Pastor Little served the hesley parish after his ordination in 1951 nd has just completed post-graduate studies Princeton.

—CHANGES OF PASTORATE—

CANADA

AKKINEN, TOIVO. From St. Mary's Church, Sault Ste. Marie, Ont. To Waterloo College, graduate student.

TEWART, DONALD. From Philipsburg parish, Ont. To St. Philip's Church, Kitchener, Ont.

GEORGIA-ALABAMA

ICDANIEL, MICHAEL C. D. From Faith Church, Faith, N. C. To Ascension Church, Savannah, Ga.

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CHANGES OF PASTORATE . . .

INDIANA

FIEDLER, FRED W. From Middlebury paris To West Richmond-Centerville area, mi sion developer.

HOLLAND, DAVID T. E. From St. John Church, Napoleon. To St. John's Churc North Liberty.

SCHNABEL, JOHN F. To St. Mark's Churc Whitestown.

NEW JERSEY

BEAL, DONALD B. From Advent Churc Palisade. To Chaplain, U.S. Army.

NOVA SCOTIA

ROCK, ROBERT. From Walkerton-Mildm parish, Ont. To Our Saviour Churc Dartmouth.

OHIO

ALLBECK, ALTON. From Augsburg Churc Toledo, associate pastor. To Messi Church, Toledo.

BELL, WILLIAM. To Vanatta parish.

CASSEL, CHARLES W. From St. Pau Church, Warren. To Mt. Hope Churc Shiloh.

MUELLER, CHARLES T. To St. John's Churc Findlay.

YODER, STANLEY E. To Glenwood Churc Toledo, assistant pastor.

SOUTH CAROLINA

TROUTMAN, ROY T. From St. James' Churc Summit. Retirement.

DECEASED

DR. LEGRANDE W. SIFFERD, 82, d May 6 at Millersburg, Ohio.

Dr. Sifferd was a graduate of Wittenb College and Hamma Divinity School.

He served congregations at Millersbu Delaware, Chillicothe, and Shanesville, Oh and in West Virginia, Missouri, Indiana a Canada, and retired in 1953.

Funeral services were conducted at Tr ity Church, Millersburg, May 9 by Ol Synod President Herbert W. Veler and Rev. Robert G. Binkley.

Interment was at Millersburg.

DR. DANIEL I. SULTZBACH, 78, p tor emeritus of Sacramento parish, Val

View, Pa., died June 20 at Allentown, Pa.

Dr. Sultzbach was a native of Elizabethville, Pa., and a graduate of Muhlenberg College and Philadelphia Seminary. He received his master of arts degree from the University of Pennsylvania and his doctor of philosophy degree from Central University, Indianapolis.

He served St. Stephen's Church and Resurrection Church, Philadelphia, before coming to the Sacramento parish, where he was pastor from 1925 until his retirement in 1956.

Surviving are Dr. Sultzbach's wife, the former Esther A. Scheirer; a daughter, Eleanor, wife of the Rev. Paul T. Kramp, Jr., Newtown Square, Pa.; and a sister, Katie Sultzbach, Harrisburg, Pa.

Funeral services were conducted at Trinity Church, Valley View, June 24 by Pennsylvania Ministerium President Charles M. Cooper, Dr. Henry J. Pflum, the Rev. Burlington B. Latshaw, and the Rev. Richard C. Jones.

Burial was at Trexlertown, Pa.

THE REV. B. J. WESSINGER, 62, pastor of New Jerusalem Church, Hickory, N. C., died June 17 at his home, Route No. 2, Newton, N. C.

A native of Chapin, S. C., Pastor Wessinger was a graduate of Lenoir Rhyne College and Southern Seminary.

Before assuming the pastorate at Hickory, which also included Bethlehem Church, Hickory, from 1944 until 1950, Pastor Wessinger had served Pelion Mission, S. C.; Trinity Church, Vale, N. C.; Haven Church, Salisbury, N. C.; and Calvary Church and Christ Church, Spencer, N. C.

Pastor Wessinger is survived by his wife, the former Florence Ethel Beam; a son, the Rev. Charles S. Wessinger, Charleston, S. C.; and a daughter, Mrs. L. E. Bowman, Charlotte, N. C.

Funeral services were conducted by North Carolina Synod President F. L. Conrad and Dr. M. L. Stirewalt, Sr., June 19 in New Jerusalem Church, Hickory.

Interment was at Evergreen Cemetery, Charlotte.

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IN CONCLUSION

ONE THING we try to avoid in THE LUTHERAN is using such phrases as "our country," or "here in the United States." We are always aware that the United Lutheran Church has four synods in Canada. I am especially glad that our church is not enclosed within the borders of one nation alone. In this way we avoid some of the danger of thinking of our church as tied in with the interests of a single country.

Our fellow-Lutherans in Canada, though, have been thinking seriously about forming a church of their own. They are split into ALC, ELC, ULC, and most of the other alphabetical fractions, just as Lutherans are in the U.S. They hope to achieve a real merger by bringing all Canadian Lutherans into one church.

IT'S NATURAL for Canadians to think in this way. They have always been a minority in churches with headquarters in the U.S., and feel that their churches are to some extent colonial outposts of larger churches south of the border. These days most Canadians are becoming quite insistent on cultural and economic independence of the U.S. Their national self-consciousness is developing strongly, and this is felt among Lutherans as a reason for establishing a separate church.

Nobody disputes the right of the Canadians to form their own church, and leaders in the U.S. will co-operate fully in making this possible if that is what Canadians really want. It seems to me, though, Canadians gain far more than they lose by being part of large international churches.

But there must be a psychological hazard in being situated as they are. For instance, I find that in writing these paragraphs I can't avoid speaking of Canadians as "they," and of U.S. citizens as "we," and suppose Canadians are always conscious of such discrimination.

In the new *Service Book and Hymnal*, in the "Prayer of the Church," there is a petition that God will "grant health and favor . . . to the President and the Congress," and then a footnote stating that in Canadian churches *"the following may be said:* especially Her Gracious Majesty, the Prime Minister and the Parliament . . ." The makers of the book were aware of the problem, but the best they could do was a footnote. Canadians are sensitive about things like this.

THE BIG PROBLEM for all of us is trying to keep separate in our minds two great loyalties, to God and to country. There is close relationship between these loyalties. One phase of our Christian duty is good citizenship. But God-and-country must not get mixed up.

Last week when we scheduled a photograph of Secretary Dulles with Robert Van Deusen for the cover of THE LUTHERAN, I realized what people in Hungary will say when they see this magazine. They suppose that Dr. Van Deusen must go to the State Department to get instructions on what he will write for THE LUTHERAN. In Hungary a man like Bishop Ordass, who won't take instructions from government officials, is put out of office.

Fortunately in the U.S. or Canada there would be a first-class explosion if a government officer tried to give orders to church leaders. But we must be alert to the hidden danger of thinking as Americans or Canadians instead of as Christians. That's a reason why it is good that at least for some time to come, our church is international, and can't be identified with the interests of one single nation.

—ELSON RUFF

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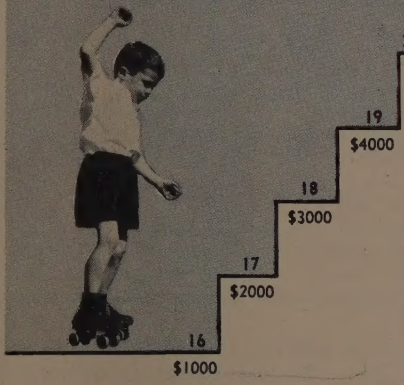

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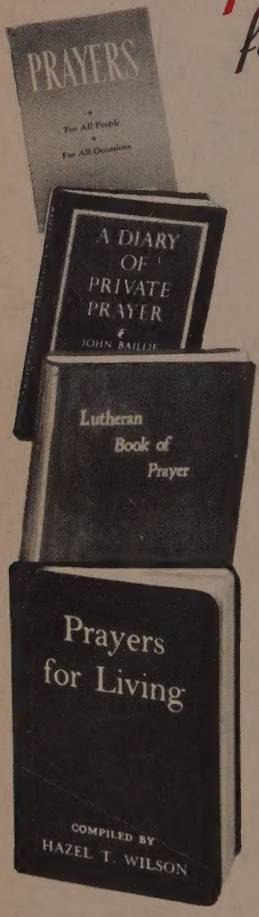

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